

**A full and plaine de-
claration of Ecclesiasticall Discipli-
ne owte off the word off God / and off the
declininge off the church
off England from
the same.**



Imprinted.

M. D. LXXIIII.

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M. D. CXXIII.

To the godly reader grace/and peace
from God the father/and from our
Lorde Iesus Christ.



For longe tyme, and even almoste
from the beginnunge off the worl-
de, vve had not fully knowen, and
tried the frovvardenesse off mannes
nature no doubt all men vwould ta-
ke it as a thinge incredible, that a-
ny one could be found, vvhich vwould
refuse, or not moste desyroufly em-
brace, so syvere and holesome discipline off Christ, as both
is propounded to vs in his vvorde, and set forth in order in
this present book. VVhich as beinge simply considered it is
merueilous so truly seemeth a great deale more straunge, if
yvee vway how easily men are brought to admit that ciuile
discipline (vwhereby the commodities off this present life
are kept) althoughe hard and confirmed vvith more seuer
punishmentes. But iff vve turn our eyes to the ouer hard
and cruel slaughter off the Popishe Discipline, and marke
a litle vvith vwhat quietnes and patience it vvas born: surely
it must needes, not make vs vvonder, but be astonished. For
vwhat foolishnes is it, so much to care for this frail and bri-
tle life, as not onely to admit, but oftē times vvillingly to de-
fire all seuerity off discipline euen though it be as great, as
that off Lycurgus vvas: and to be so backvvard either in get-
tinge or keeping off that life vvhich allvvaies shall indure:
as not to yeld to the most moderate, and best tempered di-
scipline off all that euer vvere? And iff this blindnesse off
men vvere pardoned (vvhich notwithstanding at the leght
shall

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shall most certainly be punished) that it bothe loueth more and foloweth vvith greater diligence, the commodities off this inconstant life then of that vvich shall abide for euer: vvhath madnesse shall it be thought, that vve haue so quietly and easely borne, that cruel bouthery off the Popishe discipline vvhereby bothe body and soule, haue miserably been tormented: and so hardly or not at all to suffer, this most fouerein medicine for our vices. For the layues off Discipline vvich vve there felt, vvritten off the Romā dragon as it vvere vvith blood: vve may here try by our Sauour Christ & the Apostles, vvrittē (as one would say) vvith milk. And this either ignorance of the vvorld iff it knowe not these things, or pride iff it refuse a knowne benefit, or other pettishnesse & perversity vvhat soeuer, maketh almost al good mē to feare, lest the iust God beinge angry that his fatherly and gētle rod is cōtemned, and taking vp his rod off yrō and iustice: those churches that remaine (vvich are very fewe) be altogither broken, brused into litle peices, euen vvholly as it vvere into smale cromes. VVhich thinge as it maketh me pensue for all churches generally, vvhere the Apostles discipline hath no abiding, so for thee O England, to vvho being bound both by commune duty off a cytisen, and by publike mynistry vvich somtimes I exequuted, I confesse that I owe all kind off great and speciall duty) yt maketh me much to doubt, and to be very careful.

I speake nothinge off that vnreuenged, and vnpurified shedinge off guiltlesse blood vviche vvas committed in the reigne off Queene Mary, especially against those vvich both vvere then the autours off that murther, and vvwhose mindes thirst, and handes itche to commit the like vvickednes againe: onely I admonishe, that off the riuers thereof, vviche, runne and ouerflowe in all places, euē the least drop

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drop might be the destruction off a great, and most mighty kingdome. Therefore to let these and other thinges passe, vvhiche are not nowe to be spoken off: those bandes off vices, vvhiche haue proceeded partly from the absence off th'Apostles Discipline, partly from the presence off the counterfeit thereof, vvhich remaineth vwith vs synce Popery, haue weakened our church vwith seidge off fourtene yeres together, and shortly vwill destroy the same, except against those battering peices and cāons off vices, vve speeuely set the trêche, & truly brasen vvale off the Apostles Discipline. And I vould to God thou hadest kept some meane there in (iff there can be any meane in Sinning) and by thrustinge avay the Discipline beinge offered, hadest not more greiuously prouoked, the vvrathe off God against the. For the former thinges althoughe they vvere heynous, yet because they came off ignorance might the rather obtaine some pardon: nowe vwhen she hath made her selfe knowen vnto vs beinge iniuriously handled, and suffringe violence, it is greatly to be feared off vs, lest pouvringe out her complaints into the bosome off her heauēly father (from vvhō she cometh) she kindle that vvrathe against vs vvhich vwith all England onles it speedely repent, may shortly be set on fyre. The thinkinge off these thinges doth often dismay me, and vwhen I greedely seeke after, bothe hope off the healeth off England, and reasons vvhcreon to gather hope, they dryue as it vvere all hope out off my breast. And that so much the more because these many yeres, not onely the exceeding great patience and longe suffringe off God, striuinge vwith our hardnesse, and greedinesse off sinne that neuer resteth) hath put to flight our priuy ennemyes, scattered their companies, brought to nothinge their snares layed for vs bothe at home and abroad: but also that God hath est so-

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nes heaped newe benefites vppon vs or at least vvas ready to haue heaped, iff vve had been so ready to receiue as he to gyue, and had not suffered the opportunities vvhiche vvere offered vs, or rather put into our mouthes to haue slidē frō vs. In these so many, so great, so oulde and as it vvere harde houldlinge diseases, althoughe I bee almost ouercome bothe vvithe dispeire off recoveringe the former health, and feare off losinge that vvhiche vve haue: yet ceasse I not nowve and then to lift vp my minde so throwen downe, and to aduance it to the hope off a better estate off thinges. Off vvhiche the foundations beinge laied, in the mercy off God vvhich hathe no ende, I cherishe and confirme the same by certeine signes, vvhiche I haue obserued to that purpose. For callinge to minde the former tymes, vvhē I see that mercy off God to haue shined forthe, and vve not onely not thinckinge off it, but almost vwith generall consent off all men crynge out to the contrary) to haue gyuen vs light in the holesome doctrine off the Gospell: nowve in the leaninge, or rather affection off the greatest part off Gospel-lers bothe highe and lowve towardes discipline, if I persvade my selfe that oneday it shall haue place amongest vs, I ought to seeme not to haue done it rashely. As for that, that our most Excellēt Prince, and some off the cheiff counsellers off the Realme, vnto vvhome our common vvealth is cōmitted, haue hytherto been smale fauorers off Discipline, althoughe it seeme to reache as it vvere euen at the throat off our church: yet becavvise all men vnderstande that it ~~is~~ hathe happened, as vvell by secret vvhisperinges as open accusations, partly off Bis hopes, partly off those vvhich stande for Bis hoprickes (vvhiche perceiue that they cā not stande, if the churche stāde and florishe) vvee dispeire not of the good vyll, and redinesse, off the prince, and her counsellers

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killers towards this cause. For we hope when the vanity & falsenesse of flaunderers, as off treason) Rebellion, destroyinge off common wealthes, confusion, Anabaptisme, Donatisme (whiche all they lay vpon discipline, and those that are desyrous thereof) shalbe seen we hope I say it vwill come to passe, that those whom we haue hytherto felt, somewhat estranged from this cause, wee shal all try hereafter freindly and fauourable thereunto. For we so trust to the goodnesse off the cause that vvee can hardly thinke it able to be brought to passe, that it shoulde be condemned not beinge hard, off so witty a Prince, and so wise counseillers. Nowe whereas Her Maiesty, accordinge to the excellent learninge and amongest vvomen without all comparison, vvich she hath, is delighted vvith thinges that are vvritten in latin; wee haue conceiued great hope, that this cause vvich hytherto she hath tasted here and there, out off the false rumors off those vvich deale iniustly vvith vs, as it were out off the channels, shal more fully be dravven out off our ovvne bookes, as it were out off the fountaines. VVhich that she vvould doe vve throwinge dovvne our selues at Her Maiesties feet do in most humble manner and vvith all supplication beseeche Her, in the name off Christ (vvhose matter this is) the noblest, and far moste excellent off all Kinges. And in this place, I marke an other signe, to confirme my minde in the mercy off God: that our mercyfull Father, hath provided a notable vvorkman, vvwhose breast he hath filled vvith all kinde off treasures, bothe off artes and tonges.

Nowe seinge that he hath framed a Bezaleel for vs, to make the vessels and instrumentes off the Tabernacle, he seemeth not as yet to haue cleane left, off to thinke, off repayringe the ruines off our Church. For
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he hath so behaued him selfe in a cause. (bothe for the diuerse iudgementes off many, and the fevvnesse off those that haue writ thereof) most harde: as it seemeth, I can that any thing coulde haue bene taught either more exactly, or more plainly, in one vvhich had bene, bothe allowed by all mennes opinions, and commonly vwritten vpon by many. For Discipline sheweth her selfe, and cometh forth openly in the sight off all men, not onely vvith good vvordes and excellent sentences, as it vv ere arayed vvith costly garmettes, but also the same as it vv ere vvith methode, comely plaitted and seemely girded. And vvhereas the very matter off Discipline, is off it selfe amiable and louely, beinge decked vvith the Rhetoricke, Logicke, diuersity off tongues, purenesse off speache, knowlledge in the ciuile Lawe, as it vv ere vvith the broidures, vvhat loue ought it to kindle in the mindes off men? Nowe iff this fruit to read and looke vpon hath pleasure in it, howe mutche more pleasant and swet shall it be to tast? But iff any vvill say, that I gyue ouerhasty iudgement in this matter, I am content to lose so mutch off mine estimation (iff I haue any) as shall seem to be vvanting either off iudgement, or learninge to this litle booke. Discipline therefore hauinge twise suffred repulse at our handes commeth vnto vs the thirde tyme, the same vvich she vv as before, but vvith greater traine, and ornametes (as are meet for a most noble dauhter of the noblest kinge. Wherefore onles vvee vvill try the sharpenesse off the vv rath and displeasure off God, let vs goe forth to meet her comminge, let vs open vnto her all the gates and hauens off the realme, let vs run into her most louinge armes, let vs gyue her the kisse off loue and reuerence, finally let vs bothe receiue her vvillingly, and keepe her constantly, vvith all kinde off seruice and duty. For that vvich happeneth sometime to

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Princes that hide them selues vnder baser apparell, that they are not greatly angry though they be not knowen off their subiectes, but vwhen they shew them selues in princely aray and furniture, are offended greiuously iff they be not acknowledged: the same doubtlesse shall we try in this prince. For iff hytherto she either more basely appareilled, or hauinge a vayle before her face, and not suffering men to knowe her fully, hath kept in her angre within her breast: yet surely she will neuer suffer so great brightnesse to be contemned, or refused, as may perce the eyes euen off men that are blinde. And iff they which disdain a costly gift beinge offred in an earthen vessel, are vworthely punished for their rashnesse: certainly they shall neuer escape a most greiuous punishment off their madnesse, which despise it beinge gyuen in a gorgeous and costly dish. Hereunto maybe added that the author off the booke, not buklinge him selfe vwith any aduersary, and hauinge his minde bent onely on the cause, inueieth not against any mannes person. VVherin hauing vnderstanded off some in part offended vwith me modestly answeringe an importunate man, and lightly stinginge him againe, which thrust others thorow vwith most sharpe reproches: surely as I am sory that they are displeased vwith me, so I reioyce for their cause, that in this treatise all comparison off personnes beinge separated, they shall haue nothinge, which may offend such mindes as are somevvhat to deinty. VVherefore I haue done my indenour, that I might bringe to light, this (bothe for these and other causes) so excellent a leuell, committed to my custody, beinge perswaded, that I could not, vwithout the haynous sinne off sacriledge, haue buried in silence as it were in graue, so notable a thresure. Vvhiche truly I haue done so faithfully, that althoughe I saue him differinge from
b me

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me in the interpretatiō off a place or tyyo: notvvithstandinge I haue left them vunchanged, and referued them vvhole to the iudgement off the church.

It remaineth o England, that thovv for vvhole sake all this paine is taken, bringe vvnto the readinge hereoff a minde void of all affection, neither hindred vvith any error of custome, nor dismayed vvith the vayne noyes and pomp off Bishopes, nor rūninge headlonge vvith the any preiudice, or desire off mainteninge any side: that thovv look onely vpon the matter, try the vveight off euery argument, not by the deceitfull scoles off men, or off the greatest, but by the autoritie off the vvorde off God, as it vvore by the gouldsmithes vveightes, that thovv acknowledge the truthe once knowvē, keepe it in thy minde, bringe it into practise (euery one so far as his vocation vvill suffer) as it vvore into present possession.

Nowve I most humbly beseeche god the father off our Lorde Iesus Christ, that out off the treasures off his vvisdome and strenght, both openinge thyn eies to see, and strengtheninge thy handes to put in execution, he vvould vouchsafe to perfect, and alvvayes to continue, the good thinge vvvhich is begonne in thee.

Necessitie off Di- scipline.



The manner off gouernment in all humaine societies/ is off greatest force and power either to the preseruacion or ouerthrowe off the same for there is no common wealthe be it neuer so small/ no not a howse that can be preserued without some certeine manner off gouernment and discipline. And those Kingdomes and common weales haue alwaies most notablie florished and longest continewed / which first off all were sette in goode order off gouernment/ and afterwardes kepte the same without any alteration or change. As contrarywise the destruction off greatest common weales and most flourishing states haue followed/ where either the order of gouernment was yll appointed in the beginning/or els being well begonne/was afterwardes/ altered and neglected. for Pollicie/gouernment/and good lawes / are in citie or any common wealthe what soeuer / as the helme is to the shippe / the wrest to the Instrument/Order to an Armye/and as the soule is to the bodie.

Hereoff yt came that Athens which was so famous a citie after it could no lenger holde/and stee this helme/ was tossed with enery waue and storme / and in the ende perished and was ouerthrowne. And hereby also that auncient cytie of Lacedemon changing the seuerelawes

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off

off Lyncurgus chaunged also hir estate / euen as a song is chaunged by altering the tyme and note in which it was first sette. Hereby the Romaines commonwealthe or Armye rather / after that they lefte the seueritie off the lawe off Armes / and warlike discipline whereby they did all waies more preuaile then by might and power / loste also so there auncient glorye and renomme. And to conclude / Hereoff cometh that we see now euerye where so many townes fallen to ruine / and lying lyke the deade carcases off the cities which some tymes they haue bene / because that by chaunging there olde gouernment by litle and litle / at the last the whole state was lost / and went away as the soule from the bodie.

And euen as the monumentes off the Greeke and Lattin wryters doe witnesse these thinges to haue chaunced to many common weales and other societies and companyes / eue so we reade in the holie histories that the churche (which is a certeine societie and companie off suche as professe the trewe service off God) with no lesse daunger neglected the discipline and order / which God there most louig and wise lawegeuer had apointed them to be ruled bye yea to there muche greater losse and punishment / for that (besides those incommodities which are wont to chaunce vnto others bye chaunging goode lawes) They alwaies founde by experience / that the lord God there lawegeuer was redie to punish and reuenge the contempte off his discipline and order. for to passe ouer the punishment off God vpon the churche off the Jewes / whosoener doth diligentlie and attentiuely reade the historie off the Christiane Churche / shall well vnderstand that the calamitie off the former times in which the Churche laye dead as it were by the space off manye yeres came off no other cause / then off the contempte off the most holesome and most holie Ordinaunces wherupon

pon yt was grownded by our Lorde and Saviour Christe/ that it might haue endured for euer. Therefore it is a wonder to see (whereas our mercifull God off his vnspesable goodnes and by a singuler myracle / euen now off late within the memorie off our fathers hath raised vp the church as it were out off the graue againe / by the voice off the Gospell) that so fewe are carefull for the maynteining and preseruing off this life / and that being content as it were to be in goode health by preaching off the gospell / they care not for discipline / whereby this health maye be the better preserued / and also the strengthe and bawtie (which was lost by former sickness) berecouerd and gotten againe.

And surelie / it is greatelie to be feared / lest that they (if they goe thus on stille and continewe to contemne so necessary an ayde) fall againe into the calamities off the former tymes / and lest that these later tymes become worse and more miserable then the former. But I am most off all afraide for our Church off England / which by the space off so many yeres as it hath alreadie embraced the Gospell / not onlie thinkeith not off instituting a lawfull Discipline therein / but in a manner vseth only that / which it hath receyued from the Papistes / nor will not be perswaded to receyue and imbrace that Discipline which Christe and his Apostels haue lefte vnto vs: whose state hitherto hath bene this vntill the tyme off King Henry the eight his reigne / for a long space before / it had lien deade and as it were without any life. Then at the lengthe by the greater fauoure and grace off God towarde vs / diuers notable men rose vp / who / as Elias and Elizeus raised vp the children which were deade / So they likewise by most earnest praier and cherishing yt by all meanes gotte at the last some life into yt / so that at the lengthe / yt beganne as it were to waxe warme and neese: and by cers

reine articles off sounde doctrine / to shewe some tokens
off a Church reviving againe.

And after wardes / in the tyme of Edward the sixthe
a prince off singuler hope and to wardnes in all godlynes
and vertewe / was fully revivied / and recouereed not on-
ly hir life / but also hir healthe againe. But our church bes-
ing thus recovered / was contented with physicke onlie
and goode diette for hir healthe / and vsed no exercise to
gettē h'r colour and strengthe againe / for althoughe ma-
ny did exhorte to abolishe that popishe tyrannye which
then was still remayning in the pollicie off the Church /
and to place in steade theroff a iust and lawfull manner
off gouernment according to the worde off God / (with
thing especially that famous man Marten Bucer being
then a straunger in England / did in that booke which he
wrote of the Kingdome off Christe) yet could not Englad
be browght to leaue that forme of gouernig the church /
wherunto it had bene accustomed vnder Poperie / but de-
uided and separated asonder the doctrine and discipline
off the Gospell / twoe thinges / which bothe by there owne
nature / and also by the commandement off God are to be
ioyned together. But forasmuche as healthe cau not long
be kepte and preserued without due and moderate exer-
cise / not long after / namelie in those most cruell tymes
off Queene mary / it fell sicke againe / that it was not on-
ly in daunger off deathe but in a manner past all hope to
reouer againe. And surelie euen then our church had out
off doubtē bene vterlie destroyed (as in deede it was bro-
wght all to ashes) onlesse that heauenlie Sonne Iesus
Christe had quickned yt being more then halfe Deade /
and raised yt vp like a Phenix out off the ashes againe:
And excepte our most noble Queene Elizabeth had risen
vp as a mother in Israell / to trauell with and bring for-
th the our church againe.

But

off Discipline.

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But this newe byrthe hath not as yet bene any more
happie to wching the restoring of discipline then were the
former tymes. Therfore I thought yt my dewtie / euen
for the kinde affection which I beare to that church in
which I haue bene bothe borne and brought vp and ther
fore loue most deerelie for goode causes (euen as the Apo
stle saith to ^a line and die together) I thought yt I saie ^a 2. Cor.
my dewtie to desire and beseeche this Church earnestlie ^{7.3.}
and carefulie to thincke off this so greate a benefyte / whe
reby yt maie be establisshed for euer: And most earnestlie
to exhorre and admonishe yt to abolishe that popishe ty
rannye / which yet remayneith in the gouernment there
off / and to restore againe the most holie pollicie off ruling
the church / which our Saniour Christe hath lefte vnto vs /
and to feare / lest that the lorde will punish vs and will
be reuenged off vs / iff we contynewe still to despise his
discipline.

But forasmuche as there be many who (because
they delight rather in a faire owtwarde shewe / then the
trew simplicitie off the Gospell) strue and contend to re
taine still this Popishe Hierarchie and conterfaite man
ner off gouerning the church / blaming that order for
many causes / which we perswade vnto / This whole con
trouersie is fullie and at large to be disputed of: that when
they vnderstand the goode cause that we haue to reprim
the one / and require the other / they maie ioyne together
with vs in earnest prayers vnto god / and humble suy
te vnto his maiestie / That this Popishe tyrannie being at
the last vterlie abolished and cleane taken away / In pla
ce theroff a better and more holie gouernment of the chur
che accoding to Goddes worde maie be establisshed.

Which cause I purpose so to handle that fyrst dra
wing out the right paterne and platforme off the lawfull
pollicie and gouernment off the church / as Christe and
his

his Apostels haue lefte it vnto vs / together their withall
I will note our faulces and errors in euerie pointe / that
by this comparison the trowthe maie more clerelie shine
and appeare / fyrst therfore seing we haue not to doe with
such as reiecte all discipline off the Church / that yt maie
be better vnderstode what it is whereoff we dispute / I
will declare what the lawfull discipline off the Church
is.

what disci-
pline is.

I call therfore Ecclesiasticall Discipline, the pollicie
off the Church off Christe ordeyned and appointed / off
God for the goode administracion and government off
the same. That I make here / God the Author off discipli-
ne (wheruponyt followeth that we haue to fetch the rula-
les thereof from no other fountaines but from the holie
scriptures) had nede be more fullie proved / because it is
denied by many who dare affirme that there is no pre-
cepte geuen touching this matter / but contend that it is
wholly lefte vnto iudgement of the magestrate and off the
Church. first then let the tell vs whie they denie that god
hath thus carefullie provided for Christiane Churches /
and whie they affirme yt to be lefte free for vs to rule it
as we liste / seing that in the olde Church off the Jewes /
Al thinges which pertained not onlie to the government
off the cnylle state but also off the Ecclesiasticall (for altho
hough with them god was Author of bothe / yet he wold
haue them distinguished the one from the other) were so
diligentlie and exactelie distributed and bothe comman-
ded by god and commended to writyng by Moses / that
yt was expresslye forbidden / that Nothing shoulde be ad-
ded vnto yt nor taken from yt. For yt appeareth many
festlye that / that exacte paterne off Discipline came not
fyrst from Moses / but from God / by this that Moses tes-
tifieth so often that the lorde had apointed the maner
off creating and ordeining Ecclesiasticall officers / and
there

and there power and authoritie / who also allwaies readie to punys he the transgressors off his ordinances with most grieuous plagues / and punys hementes.

There is a notable historie in the ninth of Numbers / off certeine vncleane persons who thincking yt no sufficient cause / whie they shold not eate the Passecouer with the rest off Israell / because they were polluted with touching off a deade bodie / which thei must needes doe seing there died daillie some emonghest them as off necessitye yt cometh to passe in so greate a multitude / went to Moses and Aaron / desiring that they might not be secluded from that solempne communion off the church. But what doth Moses in this case? what taketh he vpon him? Surelie nothing at all but referreth the cause wholie vnto God / by whose answere they were forbidden to eate the Passecouer with the rest off Israell / and were put off vnto the next moneth. Off which cause properlie belonging to this Discipline which we handle and referred to God / yt maie be clearlie vnderstoode / That Moses in all the gouernment off the church did nothing by his private authoritie / but onlie deliuered vnto them that which the lord had commanded: which thing also Moses him selfe doth plainlie testifie / by his often repeating off these wordes / As the Lord had commanded. And this is that faithfulness which the Apostle to the Hebrewes commendeth in him / that he ruled not the howse off God by his owne will / but by the authoritie off the Lorde the master off the howsholde. Hebr. 3. 5.

And how preciselie ys yt commanded in the Tabernacle that all should be made after the fashon and paterne which had bene shewed by the Lorde in the Mountaine: Exodus 25. 40. neyther so long as kinges were in any tollerable state / Any / eyther kinges or priestes / toke vpon them any suche authority to appointe matters belonging to the church / but

but all thinges were ruled and gouerned according to the will and authoritie off God. For whereas in the fashion and buiding off the temple and in the offices off the leuites and off the Singers / certeine thinges were / somewhat otherwise appointed by dauid and Salomon then they had bene commanded by Moses That chaunge and alteration was not made by the authoritie off Dauid and Salomon as Kinges / but by the will off God him selfe who appointed yt so by his Prophetes as appeareth in the ¹ Chronicles. Therfore also the fashion and paterne off the temple after it was ouerthrowne / was so exactlie drawne out^b by Ezechiel that the newe temple might be builled againe according to the paterne off God shewed by his Prophete. Wherfore also Ezra and Nehemiah exacte all there reformation to the paterne off Moses / Dauid / and Ezechiel.

^a 1. Chro.

8. 14. 29.

¶ 25.

^b Ezechiel.

40. & 41.

¶ 42.

Seing then so stable and certeine a rule off gouerning the church contynued vnto Christe / the lawes and ordinances were appointed by god him selfe / and that it was accompted wicked and unlawfull for any man boldye to haue taken any thing in hand in these matters / and that such as did so / escaped not the grieuous punishment and vengeance off God / whie doe they now at the last deliuer god off this care / or rather spoile the church off hir patrone and defender / by whose gouernment / yt might be preserved / and who sitting in the sterne at the helme yt neuer feared any stormes or tempestes / but was allwaies safe in all daunger. And how absurde and unreasonable a thing is it / then especially to thincke the loue and care off God to be demynished towards his church when he hath testified yt with a most certeine and vndoubted testimony / that is to saie / by the sendyng off his onlie begotten sonne to take awaie our sinnes / and as the Prophete off God / to declare all the Lordes will and counsell

owe off the worde.

9

cōsell towards vs/ and to rule the church by his owne
authoritie. For this is that Prophet like vnto Moses/
who shold plainelie and perfectlie declare vnto vs of God
all thinges which doe belonge vnto our dewtie / whome
we ought to heare and to obeye/as the holie ghoste by the
mowthe off Peter hath expounded that promise / and by
that heauenlie voice which testified off him from heauen
that he was the deare and onlie begotten sonne off god/
in whome the father was well pleased and commanded
vs to heare him. But how shoulde we thincke him to be
like vnto Moses/yff he either hath wholly omitted / or not
so clearlie and perfectlie (as farr as was needfull for
vs shewed and declared/ this doctrine off the manner off
gouerning the church being so necessarie / and which
Moses hath so diligentlie and faithfullie declared.

^a Aris 1.

22.

^b Matthe

17. 5.

Therefore we must conclude iff we acknowledge Chri
ste to be that Prophet/that he hath fullie and perfectlie
declared vnto vs / whatsoener was nedefull for the go
uernmēt off the church: except we will robbe hi of some
parte off his Propheticall office/or preferre a seruante be he
neuer so faithfull/before the onlie begotten sonne / and as
yt were Eliezer before Isaac in his fathers house/which
surelie they doe/who thincke the seruante to haue omitted
nothing in this behaiffe/that the heire hath omitted all:
and that Moses lefte all thinges perfecte/but Christe ey
ther beganne them not/or did not synishe that which he
beganne. Now whereas I affirme that Christ hath lefte
vs so perfecte a rule and Discipline / I vnderstand yt off
that discipline which is common and generall to all the
church/and perpetual for all tymes/ and so necessarie/
that without yt this whole societie and company and Chri
stiane common wealthe/cannot well be kepte/ vnder the
re Prince and King Iesus Chri-ste. And surelie we must
nedes/either confesse that Christe hath lefte vs suche an or

^c Eliezer,
was Abra
hams ser
uant whos
se faithfula
nes is shew
ed in that
24. off Geo
nes.

B

der

der to line by or els spoile him off his Kinglie office. For what doth more belong vnto the same office and dewtie off a King / then to geue lawes vnto his cytezens and subiectes / and to make such decrees and ordinaunces wherby all the partes off his Kingdome maie be maintained. The Papistes indeede denie it / and dispute against vs and cōtend that it is lawfull for there highe prieste to rule and order the churche off God as he listeth: but we who doe detest and abhorre this blasphemous voice and according to goddes worde acknowledge and confesse Christe to be the only King off the churche: how can we saie / either that he neglected so greate and so necessarie a point off his Kinglie office / or that he hath left yt vs to order as we please.

But yff there be any whose speache is so contrarie to it selfe / that they graunte Christe to be the King and lawe gener off the churche / and yet will saye that either he made no lawes touching the government off his people / or fewer then were needfull: Let them consider how litle they differ from the Papistes in this poynte / and how vn honorably and vntreuerently they speake off Christe our Lorde. For yff he hath not set in order the whole state off his Kingdome / iff he hath not apointed officers / and declared the deuotie and authoritie off euerie one / yff he hath not apointed what shoulde be the order off courtes and off Justice / iff he hath taken no order how the controuersies off his subiectes maie be ended: he hath lesse prouided for his churche / then not only Moses did for the Jewes / but then Lycurgus / Solon / Numa / and other lawegeuers off the gentiles / prouided for there cities and common weales. Which yff we confesse / what shall become off that famous Kingdome which the Prophetes sette out with such pompe and glorie / what shall become off that septer off Justice and that Chariote
 te wheren

owt off the worde.

te wherein Dauid describeth him sitting in the midst off the church. Which althoughe we graunte properlie to belong to the Kingdome off Christe in heauen after th's life/ yet are those Prophecies not so wholly to be referred thes runto/ but that they haue also some relacion to the begynning off his Kingdome in this life.

For seing his Kingdome / in this life differeth from the other by reason and certeine respecte only / and is not altogether off an other kinde / so that the thinges which are here begonne shall then be fully accomplished: There is a certeyne proporcion to be considered here/ and all those prophecies are after a sorte also to be expounded off this Kingdome. As / where yt is prophesied that in the Kingdome off Christe all thinges shall be ordered by perfecte Justice and equitie / that all his subiectes shall be obedient and full off heauely knowledge/ that there shall be no Cananyte in all the lande/ that the gentiles shall be shutte out off the citie off god/ and suche other thinges which the prophetes most worthelie and notablie haue sett out: we must vnderstand / that all these thinges after a certeyne manner are to be referred also to his Kingdome in this life / and declareth that the gouernment of this Kingdome of his church here/ ought also to be iust and equall/ that the faithfull who are his subiectes/ ought not to be brutish and ignorant / but as conning in heauenly matters and as full off that knowledge as maie be: That men off vicious lyfe and geuen to all sinne and wickednes / are to be cast out and banysed from the church / and the temple off god/ to be kepte as nere as is possible free and cleane from all pollutions and prophanacions. Furder also / they are conuicted by the whole historye off the Gospell and by the writings off the Apostles / by which it appeareth / that he hath lesse vnto vs fully / all thinges which were nedefull for

B. q. the

Esai. 32.1.
4. & 35.5.
6.7. 8.9.
Zachar.
14.21.

the administracion off gouernment off his kingdome. For
Luk. 9. 58. howe oftē talked he with his disciples touching this king-
dome? How often did he declare what maner off king-
dome yt was? namelie that yt was no kingdome off this
Luk. 12. 13. worlde/ that it handled not the busynes and affaires off
14. this life but suche only as pertaine to the mynde and con-
Luk. 21. 25. science. How often did he declare / what his officers
26. should be/ nāely no gracious nor honorable Lordes/ but
John 19. 36 ministers off the church? How exactlie did he appointe
Math. 18. the order off his courtes and iustice that no thing more
15. 15. 17. could be required to a right gouernmēt/ and lawfull pollicy?
yea/ euē a litle before that he went from his/ disciples
how earnestlye and how carefully comēded he the charge
off his kingdome vnto them? how greate authoritie gaue
he them to shutte or open heauen? and (so greate was his
care for the dewe administring off his kingdome) euē
then when he toke his triumphant chariotte/ wherewith
he was after caried into heauen/ that sitting there/ he mi-
ght enioye his kingdome / euēlastinglye) how carefully
and how long (euē for the space off forie daies togis-
ther) did he talke with his disciples touching his king-
dome? For these are those charges and commandements
which S. Luk/ and S. Mathewe doe write that he gaue
Act. 1. 2. 3. to his Apostels and Embassadors off the administraci-
4. on and gouernment off his empire: and whereoff he com-
Math. 28. māded them to giue his subiectes warning to feare them
20. with all deuotion and reuerence.

And after he was sette in his kinglie throne/ doe we
not see how he provided all thinges which were necessa-
rie not only for the first foundation off the church by mes-
sages off Apostels and prophetes/ but also for the preser-
uation off it foreuer by Pastors and Doctors? But that
Ephe. 4. 8. I be not longer then is needefull in so cleare a matter/
10. 11. how cam yt to passe that there was one order forme
and

and discipline off all the churches which were founded by the Apostels/excepte they receiued the paterne from Christe himselfe/which they thought not lawfull to alter and chaunge.

And S. Paul seing he had no more receyued this parte touching discipline from the Apostels/then the rest off the Gospell (for he had establisshed many godlye churches many yeres before that he had conferred with them off his doctrine) from whence I saie receyued he all that forme and order off establisshing the church by / excepte he were taught off Christe by reuelacion as well concerning this/as concerning the rest off the Gospell: But I will shut vp all this matter touching the originall off discipline/that it cometh from god/and is therefore vnschaungeable and perpetuall and common to all churches/with that earnest charge which S. Paul geueth Timothie touching the keeping and mantaining theroff. who hauing taught his scholer all the order off ruling the house off God which is the church / I charge the (saith he) in the sight off that God which quickneth all thinges / and Iesus Christe who made that worthie confession before Pontius Pilate/that thou kepe these preceptes without blame or reprove even to that notable coming off our lorde Iesus Christe:and so forth as the Apostle with most earnest wordes doth charge him. Off which place / I gather / first that allmightie God and our Sauour Iesus Christe are the authors off that discipline which S. Paule had taught in that epistle. forasmuche as they are noted to be the punyschers and auengers off all those who shall breake yt. I note further also that this order off discipline is constauante and vnschaungeable: which may neyther be broken for any mans power or authoritie / nor altered for any mans fauour: seing that it is not only called a commandment/ but is geuen also with suche a charge: Tymothie

1. Timoth.
6.13.

B iii being

being warned before the allmyghtie God / and our Sauour
 Jesus Christe / to beare him selfe therein without blame
 and reprove. Last off all that yt is no commandment
 belonging to any certein tyme / but perpetuall / and pers
 teyning to all tymes and states off the church. Seing yt
 is so expresselie commanded that it should be kepte vnto
 the commung off our lorde Jesus Christe. But how blas
 me worthe were many afterwarde / and how fowlie
 stained with the transgression off this holie comādmēt;
 for at the last / Satan that conning workman to destroye
 the church / hauing made them to forgette this ear
 nest charge off the Apostle / and hauing laide to the wals
 les off the church those twoe engines off Conetous
 nes and Ambicion / which destroye aswell churches as
 cyties / did cast downe the strong holdes whereby it was
 mayntened and preserued.

But what did these so greate Patrones and Protes
 ctors: how grievouslie did they punyshe not only the nes
 cligence off men but there sinfull and vnfaithfull wick
 ednes: The stories doe testifie / how that by litle and litle
 with the corruption off Discipline / Doctrine also be
 ganne to be corrupted vntill that at the last / they were
 bothe almost cleane taken awaie and the church abolis
 shed. For they knowe not I saie plainelie they knowe
 not / who being content with the doctrine off the Gospell
 neglecte discipline / that the disposicion and nature of thes
 se twoe / is like the disposicion off twoe sisters who are twi
 nes: or off those brotherne off whome Hypocrates speas
 keth: who beganne to be sicke together / and to amende to
 gether / so that for the naturall inclinaciō and disposiciō of
 the one towardes the other / they were affected one with
 the others healethe and infirmitie. Wherefore / seing that
 god of his infinite goodnes gathered together againe our
 church in these daies / and that we receiue doctrine as the el
 der

der syster is recovered/let vs not hinder hir (as hir nature is iff she be not hindred) to affecte also discipline with hir health: that as it beganne to be sicke together with doctrine/yt maie be also recovered together with yt.

And let vs be moued with the remembraunce of the former calamities/to the restoring againe of a pure gouernment off the church excepte we esteeme it not to haue the almightie god and our Sauior Iesus Christe readie to punyssh vs and to be reuenged on vs for the neglecte off his discipline/and to knowe at the last to our greate perill and daunger/how necessaric it is for the church and how acceptable vnto god.

But whie doe I saie lest we knowe at the last/ seing that we haue alreadye proued not many yeres since / by the banyschement and fling off subiectes / by so crewell burnyng and murtheryng off our brethren and horrible wastyng of our church/ how greatlie the former reformation being not sincere as it ought to haue bene/ displeased our Lorde and God. But to returne to that from whence I haue digressed/I thincke it plaine and manifest by that which hath bene said which I purposed to proue in the beginning: that is to saie/ that the rule and paterne off discipline/is not to be drawne from the ordinances and fantasies off men / but from the worde off god. which thing / as it hath long tyme preserved puritie and sinceritie in those churches wherin all thinges are reformed according to goddes worde/ So all the corruptions which are in our church this daie/spring from no other heade/then this/that we haue followed popishe dreames and fantasies as most stickyng syncks and chanells leauing the pure fountaines off the worde off God. For I see and perceyue/that the master Builders off our church in repairing off yt againe were so wholly bent vnto the doctrine / that they neuer thought off Discipline
and

and so retained yt still almost wholie suche / as it was amonghest the Papistes. wherupon it cometh that all the gouernmēt of our church is not takē out of Goddes worde but out off the cannon lawe and decrees off Popes. Which / wither it were done by reason off the ignorance off those daies or off negligence / or for ambition and vaine glorie or because they thought that popishe discipline might be tollerated for a tyme / or for what purpose soeuer / Surelie no man can doubtē / but that yt was to the greate hindraunce and discommoditie off the church / which knoweth it throwghe and with diligētlie considereth / how small frute hath growē off so long trauaile and labor in the preaching off the gospell. Out off this Canon lawe / came all that romyshe Hierarchie / primates / Archbishops / Lord Bishops / Chancellors Archdeacons / and there seruantes Officialis / Commissaries and the rest off that Traishe / by whom the church as it were taken prisoner / is now off long tyme kepte in prison and bondage. From hence cometh also that romyshe courtes / wheren a most shamefull markete off vnlawfull and wicked dispensacions / and all gainful meanes off destroying the church is kepte. woldo God / that we had rather suffered the papistes when they were cast out to haue gone awaie with there bagge and baggage / and that we had not had so greate a desire / to be enriched by these spoiles and prais.

This is not (believe me) to be enriched with the Jewells off the Egyptians / but to be infected with there boyles and soares. These eare ringes and Egyptian ornamentes which we haue gotten / are fytter to make a golden calse with / then to adorne and beautifie the tabernacle off god / Therefore let vs send them backe againe frō whence they came / and at the last take in hand an earnest and sincere reformation off the church. Let vs abrogate and abolish

bolished the authoritie off this Canon lawe / then the which there is nothing lesse canonycall / and which is the fyrst and greatest faulte in our discipline and the fountaine and originall off all the rest: and Let this be the fyrst article off the newe reformation / that all thinges be created as nere as maie be vnto the worde off God: That our particular lawes grownde vpon this foundacon / and let so much be admitted for Ecclesiasticall discipline / as may be confirmed by the voice and authoritie off God himselfe. And thus muche let yt suffice generally to haue spoken / what discipline is.

Now let vs deuide the rest off this treatise (as almost all politike doctrine is wont to be deuaded) into two partes: whereoff the fyrst / declareth that which belongeth vnto them / who bare any office or haue any charge in the church: the other part brieflie toucheth the deuie off the rest off the bodie off the church. For as the Apostle saith / all the bodie is not one membre / nor all are not Prophetes or Doctors but there is a certeine diuersitie and distinction off Offices as off members / wherby the whole bodie is preserued. All which diuersitie and difference / is deuided by the Apostle into two sortes / who in the Epistle to the Corinthes / calleth some / Fellowe helpers and laborers naming the rest off the church / by the name off Sainctes. Thus also the Apostle to the Hebrewes deuiderth the church / into those who had the ouersight / and into the rest off the Sainctes / Now to speake fyrst off the former part / it is to be vnderstoode / that to the bearing off any ecclesiasticall office / there is a certeine vocation and calling to be vsed / which a man ought to waite for / being necessarie to the taking vpon him off any charge what soeuer: which manner off apointing to an office wicher we call it Creation / or Institution / or as the ecclesiasticall writers doe most vsuals

Diuision of discipline.

1. Corint.
32. 19. 39.

1. Corint.
10. 15. 16.

Heb. 13. 24.

Vocation It is the apointment off God to the bearing off some office in his church/ in such sorte and maner as he hath ordeined for euerie officer to be apointed by.

Hebr. 4.5.

Which calling to the Bearing or the excuting off as ny ecclesiasticall charge and function / hath all tymes bene holdē so necessarie/ that no man hath bene thought to exercise any lawfull authoritie therin / who had not fyrst off all in his owne conscience wytnesse off the calling off God thereunto / and after also off the church apointing him according to Goddes decree and ordinaunce. For that sentence off the Apostle is generall/ that no man ought to take his honor vpon him/ but he that is called thereto/as was Aaron.

For this doctrine off the necessarye of a Vocation and Calling/ did not so once growe out off that noble rodde off Aaron together with the Almandes/ that yt fell afterwarde also from the tree together with them/ but this Almād shree off Aaron/ sette and planted by the witte and labor off Moses / florisheth euen to this daie; So that we may yet gather this doctrine off yt/ which is muche more precious then any Almondes or other frute what soener.

Rom. 17.

2.

Here to the same place in Moses / is rehearsed also a notable iudgement off God whereby yt semeth that the lord de ment to ratifie this lawe off the necessarye off Vocation for euer : wherein we see that neyther the heauens could abyde to loke vpon/ nor the earthe to beare/ so shameles boldnes / but the one melting consumed with fire such as without a calling would take vpon the the priesthoode/ and the earthe gaping and opening it selfe swallowed the vp aliue. which ought to be a lesson to vs for euer/ not on ly as Moses writeth/ that not man burne incense before the lord but only they which are off the stocke off Aaron/ and are thereby called thereunto / but also that no man be so bolde as to peruert or alter that order which God hath

2. Samuel.

6.7.

establis

establis hed in his church/and to arrogate vnto hi that he
nor which he hath by no right or lawfull callig obteined.
Hitherto belögeth also that which is writte off Peres vza
zach/that is to saie off the breache which the lorde made in
vzzach who was stricken sodainlie to deathe/only for that
beyonde the bondes off his calling he put to his hand and
held vp the arcke of God which shaked and was readie to
fall/which was lawfull only for the Leuites to touche.

So the the Lord did no more spare Vzza attempting
beyonde his vocacion to touche the arke/ althoughe his en
tent and purpose were neuer so good /then he had pardo
ned before Arons kinsmen. But if we require yet witness
ses of greater authoritie/we may reade / that king vzziah 2. King. 15.
was stricken with the leprosie/for that being not content 5.
with his kinglie office/ he wold haue taken vpon him the
Priestes office also. Thus the lorde hath ratified and sealed
vp this parte of discipline with most grievous and fearfull
punys hement/ and the same not once but oftentimes exes
cuted to this entent / that this lawe might for euer be off
such authoritie in the church/that no man should euer da
re to be so bolde and hardie as to breake yt.

Wherefore/seing that god neuer forgave or leste unpun
ished this fault in any degree/state/ or person but puny
shed the leuites/ and euen Arons owne howse and fami Nomb. 16
lie/Dathā and Abyram also being Princes off tribes/ yea 32.35.
Vzziah being a king/and that so sharpelie and seuerelie:so
greate punis hement in such personages/fire from god/the
earthe opening hir mowthe/Sodaine death/and the most
fylthie disease off the leprosie/owght to stricke such a feare
into our hartes / that we suffer not sacred functions and
offices /to be prophaned by volötarie officers/and such as
take them vpon them/ without any lawfull vocacion and
calling. But how litle we are afraide thereof/ and how
in this behalfe that Discipline is neglected in establis

shing whereoff God hath traiailed so carefully / it is to /
 to manifest / whereas popis he priestes take in hand to be
 mynisters off the Gospel / whereas women and mydwis
 nes / administer baptisme amonghest vs / and Chaũceilors
 Archdeacons / Commissariers / and such like / deale in the
 discipline and gouernment off the Chuache without any
 lawfull calling.

For as for popis he priestes I speake off those who
 doe take the ministerie vpon then without any newe call
 ing / allowing off / or appointing them thereunto / but on
 ly stand vpon the right off those horrible orders / whes
 rebey they were ordeined to sacrifice for the quicke and the
 deade / that is to saie to abolshe the sacrifice off our Sas
 uior Christe who can denye but that this there shameles
 boldenes is cleane contrarie to the most iust and equall
 lawes which the Lorde hath made touching the necessitie
 off vocacion: for althoughe they be anoynted and greas
 sed / and haue receyued power off there Bisshoppes to sas
 crifice for the quicke and the deade: yet / I denye that oyle
 and that power off sacrysying to be any sufficient war
 raunt for them / to be ministers off the Gospel and off the
 Sacramentes.

Math. 23.

29.

This is a prophane oyle / and can geue no man autho
 ritie to dispose the mysteries off God. The ministers off
 God are anoynted with an other kinde off oyntmēt which
 Christe him selfe made and prepared / sending out his A
 postles to preache the Gospel and to baptise those which
 should beleue wherewithall seing they are not anoynted
 why are they suffred to preache the Gospel with prophas
 ne moowthes / or to touche the holy mysteries with vnleas
 ne and polluted handes? But some man will saie: They ha
 ue receyued the laieing on off handes / and were ordeined
 as euerie man thought then to minister the seruice off
 God.

I confesse

I confesse indede that handes were laide vpon them
neither doe I muche stand vpon yt what or whose han-
des they were / but I denie that euer they were chosen to
a lawfull ministerie / or that handes were laide vpon them
to this ende : yea rather contrarie / they were laide on
them for an ende that is most contrarie to the ministerie
off the Gospell / so that by no meanes / this can be accom-
plished the lawfull office off a trewe Pastor: From whence
they are as farre off / as the Priestes off Israel who were
re appointed by Jeroboam to sacrifice to the calves were
from that lawfull calling with the priestes had which
were at Hierusalem: So that the same Ordering and insti-
tucion / can by no meanes serue to geue one man at the
same tyme / twoe offices so diuers and contrarie betwe-
ne then selues. For thus all the offices / off all Kingdomes
and common wealthes are distinguished the one from
the other / and seuered by the diuers endes they are apoin-
ted vnto.

Thus they are called Senators and Councellers /
who are chosen to geue counceill: Iudges / who are apoin-
ted to geue iudgement and suche like. So likewise in the
churche one is appointed for teaching: an other for dispos-
sing the goodes off the church: and euery office is distin-
guished from other by the forme and maner off his crea-
cion and calling. By which reason also the Apostle to the
Hebrewes proueth that the Priesthoode off Chryste differ-
reth fro the Priesthoode off the Lawe / for (saith he) in the-
se wordes The Lord svare and vwill not repent, thou art
a priest for euer after the order off Melchisedech. Chris-
te is ordeined priest after the order off Melchisedech:
but the priestes off the lawe are ordeined after an other
order namely off Aaron: Chryste / for euer: They only for
the small tyme off this shorte life: Chryste / with an other
They / without any other. wherby it appeareth / that his prie-
sthoode

Hebr. 7.

hoode is farre other yea muche more noble and excellent the
 theirs was. Which exacte maner off disputing of the Apo-
 stle iff we followe/ and compare the institucion off trewe
 ministers which is contained in these wordes off our sau-
 or Christe Preach the Gospell and baptize those which
 beleue/ with the orders off the popishe priestes whereby
 they are ordeined to sacrifice for the quicke and the deade/
 Shall yt not appear more cleare then the light / that these
 twoe offices are not only diuerse/ but cleane contrarie the
 one to the other. For what Agreement is there betwene
 a Pastor and a Prieste betwene the Gospell and a Sacri-
 fice/ or rather what maie be more contrarie to the prea-
 ching off the Gospell then this newe sacrifice off the mas-
 se/ for the quicke and the deade. The preaching off the Go-
 spell in deede is a swete sauour vnto god: and surely/ a very
 acceptable sacrifice is yt vnto him when as the ministers
 off his gospell slea our olde man as a sacrifice with the
 sharpe edged sworde off his worde: neyther can any obla-
 tion more please him the when that the concupiscences and
 affectiōs off our fleshe being mortified and killed we are
 offred vpon his auter: but it is so fare off/ that any sinne
 should be taken away by this sacrifice/ that as muche as
 we geue vnto yt in this behalfe/ so muche we detracte fro
 the trewe sacrifice off our only prieste Iesus Christe. But
 saie they/ the supper off the Lorde is ment by this sacrifi-
 ce/ and so by that the whole ministerie. Some Papist in
 deede maie saie thus that vaunterh the masse for the Lores
 des supper: but we who according vnto goddes worde/
 rest our selues in the only sacrifice off Christe/ and casting
 all other hope aside / flie from the wrath off god vnto the
 only auter off the crosse off Christe. Let vs confesse as
 we beleue/ that ther is nothing more contrary to that ho-
 ly supper/ then there Idolatrous masse and nothing more
 against the commemoration off the deathe off Christe/
 then

then this newe aulter which they haue erected against the aulter off Christe. Seing then there is so greate contrarie tie and not difference alone betwene the offices and betwene the thinges whereunto they are appointed / It is plaine and manifest that no man by the same ceremony and order / can be assigned to the bearing off two offices so contrarie in them selues. And that popishe Priestes are not to be suffred to serue the church off God without a newe examination approbacion / election / and calling. How and when they are to be admitted / yt shall after be declared / where occasion shall serue to speake off putting backe from the mynisterie suche as be nouices in the faith.

But I haue taried to long in this pointe off popishe Priestes: now there followeth to adde somewhat in this place / touching women and midwiues / who without any cōmandement of God / or rather contrary to his expresse worde take vpon the that parte off the office off the minister To baptize children / in case off daunger off there liues and of dying without baptisme otherwise. which notwithstanding I wold suppose not nedefull to be done / the error being so absurde and manyfest / yff we had yet learned after so many yeres wherein by the greate goodnes off God / his holie worde is freelie and sincerelie preached vnto vs / what were the force off our Adoption in Christe : what were the strengthe off the couenante which God made with vs : what the eternall and everlasting conncell off god in Christe were touching our saluacion : what were the vse off the Sacramentes / and namelie off Baptisme. For who can dowbte that this fowle error flowed into the church from these headees and that the ignoraunce off these thinges was the cause that some not vnderstanding that place off Saincte John / Queste a man be borne againe off vwater and off the

John 3. 5.

the

the Spirite. He cannot enter into the Kingdome off God, toke occasion thereof to thincke Baptisme necessarie to saluacion/and that all that were not baptized shold be condemned. Whereas all the Scripture/ (to the Analogie and proporcion whereoff this place is to be expounded) plainly teacheth/that the Electe are saued by the gode pleasure and wille off god/by reason off the couenante/and off there Adoption in Ihesus Christe: That Abraham was iustified before his circumcision (which in force and effecte answereth to our baptisme) and that couenante and the promises are not made by the sacramentes/but sealed by the. Which seale also/serueth not to the confyrmyng off the worde off god in it selfe / which in yt selfe is most constaunte / certeine and immutable / and hath no neede to borowe credite off any thing ells / but that it maie be confirmed in vs / whose weakenes to the fullie staieng and acquieryng off our faith / neded suche meanes to be confirmed by.

So that seing the lorde to haue set his sygnet to the confyrmyng off our Sa'uacion/and to haue sealed yt vp/ we might the more quietlie rest and acquiete our selues in his faith and custodie. As for the place off S. John/ wether yt be to be vnderstoode off the holic Ghoste the Author off this regeneracion whereoff our Saniour speaketh (who as in an other place is ment by fyre/ so maie be also here by water) or whither yt be ment off Baptisme/ yt is no wise restraineth our saluacion to euery sprinkling off water but to the sacrament only. But there can be no sacramēt without a minister and there can be no embassadage without an embassador.

And yf any priuate man shold breake breade according to the institucon off Christe/ and communicate with others to the commemoracion off his Deathe/ who wold call that the holy supper off the Lorde/ and not rather an

vnworthe prophanacion off that most holie mynister/
rie? And yet althoughe yt be ministred by a minister / our
entraunce into the kingdome off god is not to be geuen to
the outward baptisme / but in as muche / as by a sacramen
tall kinde of speaking vsuall in the scriptures in this kinde /
That is attributed to the Sacramentes / for the certeine
coniunction off the thinges signified with the / Signes /
which indede is proper to the thinges whereoff they be
Sacramentes.

Therefore there is not that necessytie off Baptisme
to saluacion which many doe suppose / that for this cause
the holie ordinaunce off god whereby it is lawfull for the
mynisters onlie to minister the Sacramentes / should be
prophaned. And I can not see / what oher cause off his
prophanacion they can pretend. And a man maie mervais
lee whie at suche tymes / they put not rather priuate men to
baptize then women for sure the faulte had bene so muche
the lesse. For women are further removed from this offi
ce / for whome yt is vnlawfull to take the same vpon them
not onlie because they are preuate / but also because they are
women. For euen the verie sexe is forbidden to exercis
se any publique charge or function in the church by sanc
tue Paull. And is commanded to stue still and be quiette:
which quietnes and vocation these men will not suffer the
to enioie / who styrre them vp / to the exercisynge off auctori
tie and doing off these thinges so expresselie forbidden
them.

1. Tmmoth.
2. 11. 12.

But yff this were to be suffred / for that necessitie wh
ich they imagine / whie should yt not also be suffred in cas
se off like necessitie / that they should minister the lordes su
pper and preache the gospel: wherefore seing they are
forbidden by S. Paul. to exercise any ecclesiasticall fun
ction or auctoritie / Seing it is an vnlawfull transgressio
n off the ordinaunce off Christe and an vnworthe pros
phanas

phanacion off baptisme to geue leave to women and mya
dwiues to exercise this authoritie / it were to be wis hed/
that some parte off the mydwiues conning were practis
zed here to the vnburdening of our church off this fowle
error as off a shamefull monster that yt trauaileth withall
and that it were ordeined (which the Lord hath commande
ded) that they who are not chosen nor by any meanes can
be chosen to goo on the Lordes embassadge / should not
abuse any longer the place/office/and authoritie off so wor
thy a calling.

It remaineth now to enquire off Archdeacons/chans
cellors/commissaries/and the rest off that sorte who with
out any grownde off the worde off god take vpon them au
thoritie to Judge off all suche causes as belong to the As
semblie off Elders to Judge off and to gouerne the church
and to correcte and punyshe not only the people but
euen the ministers them selues according to there will
and pleasure. who / I knowe not what answer they can
be able to make for them selues / what letters off Or
der they can shewe: what signes and scales off there
Vocation: whereas the holy scriptures doe not onely
commynie no suche charge vnto them / but makeith not a
worde mencion off all this sorte at all. For in all the
Testament wherein our Savior hath declared his last
will vnto vs/and appointed Tutors and Gardians for
his church / There is not one worde mencioned off the
Tutorshippe off these men / but off Apostles / Prophe
tes / and Euangelistes who for a certeine tyme should
haue the charge off yt: After also off Pastors / Doctors/
and Elders / to whome this office was committed for
euer.

To vsurpe then without the will off so worthe a Te
stator not onlie some parte off this charge (which notwithstanding
could not be done without the breaking off the
testa

Testamene) but even the the whole/and that by displacing those who were lawfullie called therunto/ and subiecting them to the vsurped authoritie/ and so to breake into an other mans possession that shew not onlie put out the right owner and maister/ but also compell him to become subiecte and slave to the / hath not only no pretence off right and equitie / but being so heynous and vnworshie a facte / were worthie to be corrected by the Magistrates authoritie. For what a confusion is this / that the Deacon leauing his proper charge off the poore/ should raise vpon him an other mans/ and rule not onlie the church/ but also the Pastors/ Doctors/ and Elders to whom by goddes commandement he owght to be subiecte. And that euerie Canonise and Petifogger in the lawe should vsurpe the Authoritie off Ministers and deuines. I passe ouer that the most off them be Papistes / and that suche are suffered to sitte in the stearne who should no be suffered to sitte vpon the pompe / let this be the faulte off men and not off the lawes / I speake off the thing yt selfe. But some man will saye / that the Bisshoppe hath this power by the worde off God: And they haue yt off the Bisshoppe / whose office and authoritie in this behalffe they execute.

What the Bisshoppes power is/ and that the authoritie which he hath/ is common also with him to the Pastors and Elders/ and hath no proper nor peculiar authoritie in this pointe/ we shall after see in due place.

But let vs put the case / that only the Bisshoppe had this power and authoritie graunted to him to gouerne his owne church according to Goddes word: Is yt therefore lawfull for him to sitte ydle and dreamyng at home and let an other doe his office abroad? But admite allso that yt were lawfull for him to haue an other to doe his office: yet yt is not

lawfull for him to substitute whome he listeth in his place/ but only some other mā in the same degree that he is/ of and that is in equall place and authoritie with him. For neyther in olde tyme could the Consulles off Rome leaue any man to doe there office for them but only such as was reoff the Consulles state and dignitie: Nor now adales can the maire off a towne leaue any Burgesse to execute his office for him / but onlie an Aldermen and one off the same degree and companie. How much more vnmeete is it to trust any man with the keyes off the howse off Dauid/ but onlie suche to whome the Sonne and Heire who is set ouer the government off the howse/ hath commanded to deliuer them.

For how greatlie is it to be feared/ lest that they open and shutte they care not how / and order all thinges not according to the Sonne and Heires commandment/ but there owne will and pleasure: How greatelie I saie is it to be feared / lest they cast the lordes Jewells before swine: lest they sette open his holie misteries to be abused by euerye one: Lest they receyue and enterteine strangers/ and put out and refuse the off the housholde: synally: Lest they prophane and abuse all that they take in hander And suerlie experiēce teacheth vs how greatlie they haue erred who haue put the in trust with the kepig of so waigh tie thinges. For we haue oftē times sene and trulie doe see these thinges to happē which I haue spoken off/ that some off this courte for a grote or some small deuotie wil excommunicate and as it were banyshe out off heauen the most honest citezens off the kingdome off God/ and Curse them and cast them headlong into Hell: And conterwise/ accompre off enemies often times as off free men and cytezens/ and suffer them to be partakers off all the freedoms and liberties off the citie off god. For it commeth to passe with them as with the hirlinges off whome our

Santis

Sauour Christe speaketh in the tenth off John: who because they doe not there owne office but an other mans/ care not how faithfullie nor with what credite they vse the selues / but rule and order all thinges/ for their owne commoditie and pleasure.

But hereoff I trust we shall speake more at large hereafter. Now to goe forward / Let vs admitte bothe: That the Bis hoppe hath this authoritie/ and that he may appointe whome he listeth to execute it for him: yet how can we thinke it lawfull that a man should be admitted to ordinarie and perpetuall office in the church / without a right and lawfull calling (which as after shalbe declared/ consisteth in these twoe poyntes/ fyrst/ that he be chosen/ and after that he be ordeined) seing it is generall / and belongeth vnto all / without exception who doe bare any office in the church/ which I laide in the beginning as the foundation off all this disputation/ that is to saie that no man take this honor vnto him but he that is called vpon as was Aaron?

But seing Archdeacons and Chancellors are appointed onlie by the Bishoppes pleasure/ and the other vnder officers by theres/ and seing that nothing is vsed in the appointing off them which shalbe shewed to be necessarie in the calling to any ecclesiasticall function/ Seing there is no Election/ no praiers / no Ordeining/ no laing on off handes and suche like as bothe are wont and ought to be vsed in such a matter/ naie seing there is not so much as an othe geuen them without the which no office off any waite in the common wealthe is committed to any man: It must nedes be confessed as the thing it selfe declareth/ and I haue proued by sure and vndoubted argumentes/ That all this rabble and company exercise authoritie in the church off God without any lawfull vocation at all or calling. Wherefore seing so many voluntarie officers

S iij haue

haue without any lawfull calling taken vpon them the gouernment off the church/ whereby as I haue shewed the wrath off god is most greuously prouoked against vs/ why doe we not sistent yeres after that by the grace off God his holie Gospell is preached amongst vs/ whie doe we not I saie in the ecclesiasticall officers that which the Romanes did euerie syue yeres in all degrees / that is to saie/ whie doe we not make a searche and assaie off euerie mans calling/ That Right and lawfull authorie being discerned from that which is vniust and vnlawfull / those impudent officers who were chosen by them selues or crept in at the backe dore/ and were not called thereunto by the authoritie off God and off his church / maie be compelled to leaue there places/ and be put out off office.

Therefore let enquirie be made into euerie mans calling/ Let them shewe how they were chosen and ordeined as the letters and seale off ther calling / let them rehearse there genealogies and the race off there descende/ let them bring there rodde and set them before the Arcke off God And they who cannot shewe the markes and tokens off there Creation and Election/ They that cannot fetch there Pedigree from Aaron/ and whose rodde remaine deade before the Arcke / and neyther blossome nor florish / let them by the most iust authoritie off the worde off God be displaced and put out off those offices which they most vniustlie and wrongfully haue desyred and vsurped And thus muche maie be sufficient to proue the necessitye off a lawfull vocation and calling.

Now let vs see the vse/ fruite/ and commoditie off the same: which semeth to me to be so greate/ that althoughe there were no punishment for the neglecte and contempte off yt/ yet yt were to be taried and waited for / for the meruailous vse and commoditie that yt bringeth with yt. For what can so strengthen a man against all daungers
which

which hang ouer hym (discharging his dewtie faithfully) as the remembrance that he is placed in that standing by the cōmandement and authoritie off god/ which as it placeth him/ so it will be alwaies readie to defend him agasinst the enmyties and lieng in waite off all men. For then only the conscience is not afraide off any winde or weathers her / off any storme or tempest / when as it staieth yt selfe vpon the lorde / and followeth him in that waie / wheren he goeth before.

Furthermore/ they that are gouerned/ can by no meanes better be brought to doe there dewtie and perswaded to doe that which they owght/ then when they vnderstand that it is the lordes will and cōmandemēt whose embassador the mynister is. For they reuerence only that authoritie which they knowe to be off god. hereoff we haue a manifest example in Dauid/ whome it staid oftētime being readie to fall/ and oftentimes also raised vp againe being beaten downe to the grounde/ that he came not to the kingdome by his owne ambition/ as his enemies falselie blamed him/ but by the authoritie off god who called him/ and off Samuell the Prophete who by the Lordes cōmandemēt had anoynted him. The maiestie and authoritie off which creacion at the last so moued all Israell that is to saie the ten tribes which for the space off seuen yeres were not obedient vnto him/ that they receiued him willingly for there King/ whome before they had disdained. For this cause also S. Paule so diligentlie almost in the beginning off euery Epistle calleth him selfe an Apostle and seruante off God.

For this cause also he taketh so greate paynes in his Epistles to the the Corinthians to proue his Apostleshippe/ which some false brethren sought to take from him/ that by that meanes they might diminish his credite and authoritie with the church. Neyther in deede was he more confirmed by any thing in his infinite perilles/ troubles
and

and labors which he bare for the Gospells cause/then that he assured him selfe off the aide and assistance off God in the discharge off that dewtie vnto which he was appointed by him. Which great fruite and commoditie iff it maie moue vs/let vs tarie ad waite for the Voice of God to call vs to beare office in his church and let vs first be assured most plainlie and manifestlie / that we are called thereunto by his gouernment and authoritie / Lest that hauing entred in by the backe dore / we finde the lorde / to be punisher and Auenger off this ambycion / the people disobedient and vntowarde / and our owne consciences shaking and trembling / not only at greate and vndoubted daungers / but at euerie bugge / and at the shakking off euerie lease. Therfore the authoritie off God is to be wayted for to the taking in hand or bearing off any ecclesiasticall office / and so to be waited for / that we ambitiouslie seke yt not by any disceitfull or vn honest meanes. And let no man boast here off his giftes and worthynes and in confidence thereof as a suter seke and labourer for honor. For How fyte soeuer he semeth to be for any charge and office / yet no thing is here to be taken rashlie in hand / without the authoritie off God who will vse in his affaires / whome it pleaseth him.

Judges 13.
5.

It is rehearsed in the holie historie off the iudges off what a meruoulous strengthe / and mete for a Prince / Sampson was: yet notwithstanding iff he had not bene borne the Nazarite off the Lorde / and chosen and appointed from his Mothers wombe to deliuer the people / he ought not to haue sought vengeance off the Philistines / or to haue deliuered his owne countrey from there power / and gouernment / but rather / to haue excercised that greate strengthe and might / as Virrius writeth that Philoctetes bestowed his darteres vpon birdes / and not vpon his armed enemies. Neither had it bene lawfull for Salomon

Salomon to haue taken in hand the gouernment off the Kingdome off Israell/ to put in practise that excellent and worthie giste off wisdome and gouernment in yt / except the Lorde had first chosen him to succede in the princes lie throne off his father Dauid / and the administracion off his Kingdome.

And worthelie were Absalon and Adoniah relected who thinking them selues worthie toke that honor vnto them: that he who was chosen by the Lorde/and thought worthie by him/might rule and gouerne. As also was Core in the like case/and the rest off his faction: And after also King Uzziah desyring honors and places/besides the good will and pleasure off God. For the Lorde knoweth how to rule his familie/and what euery man is to be put in trust withall according to that honestie and credite that he knoweth euery one to be off. So that he that resereth not in his iudgement / but wolde haue and seketh by all meanes to procure vnto him selfe more then the Lorde hath geuen him/must nedes accuse him off folishenes or off malice / and therefore be guiltie off most grievous and haynons sinne.

And let them not obiecte against vs that sayinge off the 1. Timoth. Apostell that He that desireth the office off a Bishoppe 1. 2. desireth a good thing, to proue and cōfirme this ambitious sewing and laboring for the ministerie/whereas yt is so farr off that these wordes should kinde and enflame vs hereunto/that contrariwise the Apostle semeth by these wordes to haue sowght to bridle our hastie desyre. For whereas the Apostle saith/ that the office off a Bishoppe is a worthie worke / to what ende / thincke we doth he call yt so / but therewithall to admonishe vs how hard yt is / and that it requireth a man both off singuler learning and godlines. For so yt followeth that Bishoppe ought to be off an honest and blameles life/sober/temperate

2. Corinth.
2. 16.

rate liberall / meke / apte to teache / and so forth. And this is the worthines off the office off a Bishoppe which the Apostle sheweth in this place / and which he so meruaileth at in other places / that he thinketh no man mete to take so greate a charge vpon him.

By which dignitie and worthines off the office / the Ambicion off men is rather quenched then kindled : For vnderstanding thereby / how greate and waightie a call calling it is / we are warned to take hede that we runne not rashly to it / but rather that we prepare our selues long before with all studie care and diligence for the bearing off so greate a burthen. As for the worde *iniduum* which signifieth to conette or desire / yt is ill alledged for the profe off any ambitious seeking off the mynisterie. Whereas the Apostle vnderstandeth a godlie zeale to set futh the glorie off god and to edifie his church / which wisheth and desireth indeede to be made able once by the grace off God / to serue him and his church in that calling : which meditateth and thinketh dailie herevpon / and exerciseth and prepareth him selfe thereunto / bestowing wholie all studie and laboure to that ende / yet notwithstanding waiteth for the voice off God / and authoritie off the church to call him / and by an vnripe and headie desire / or ambitious kinde off hastines / preventeth not the tyme off his calling.

Weweade that Christe our Sauior him selfe / althoughe he were endewed with all heauenlie wisdom / yet laie he hidde as yt were (without exercising any publique office) to the thyrty yere off his age / and taried for that voice off his father / whereby being declared the Beloued sonne off God in whome only the father was well pleased / he might be sent out to goe off his embassage. he had disputed indeede once before with the Doctors in the Temple : but that was no full executiō off any publique office / but as yt were a certeine florish and plaieng at masters whereby

Luk. 3. 23.

Math. 3.

17.

Luk. 4. 49.

whereby he prepared him selfe / vnto a full combate and a greater battel. Lykewise did the Apostles who did not thrust them selues in to the church / without his coman-
mandement and apointment / but waited for that voice /
Goe / preach the Gospel and baptize those which beleue. Math. 18. 19.

The same modestie appeared in the Bishoppes of the primitiue church / so long as it continued vncorrupted and in good estate / for after / as they were not afraide to enter into the church by fraud and doceyte / so being once entered in / they behaued them selues in yt with like faithfulness and modestie / that they entered in. whie doe we not therefore bridle this posting and spurring for the mynistrerie and contenting our selues with the godlie and zealous desire off our mynde and our labour and studie to prepare our selues thereunto / flee and avoide this shames full ambition.

These so notable and worthie examples let vs esteeme as a lawe made against Ambicion: which yff we shalbe so bolde as to transgresse / let vs assure our selues that one daie / in a most solempne courte and assemblie we shalbe charged with Ambicion.

Neither only in the office off a Bishoppe / but in all other Ecclesiasticall charges this woyng off places and offices / owght to be esteemed vnmette and vnworthie / for the modestie off any Christian man: and how much better were yt / to send backe againe this laboring for offices and sutorlike care vnto Rome / from whence yt came.

For as muche then as greate fruite ys lost by this ambitious seeking for offices and honor / which they reape who are fully persuaded off there calling and off the wille off God appointing them thereunto / Seing also the examples off our Sauior Christe / off his Apostles / off the purer and primitiue church / doe call

vs from yt and exhortethe vs to all sobernes and modestie / and that hereby greate wrong is done vnto God / whose authoritie is not waited for / and that bothe the Lordes ordinaunce and our owne proffite and commoditie calleth vs backe from this hunting after places and offices / Let vs at the lengthe amende the custome which we haue: that to come flocking from all partes to that place where orders (as we call them by a popishe name) are geuen by the bishoppe to seke and sewe for them / to bring letters off Lordes or Iustices or some other off our frendes in our commendacion and fauoure.

Synally Let vs amend what soeuer yt is / whereby a lawfull calling may be corrupted and stained and now at the Lengthe (which we owght to haue done long agoe) Let vs decree according to the worde off God / that no man hereafter sewe for any calling in the churche. Let euery man more shamefastlie and modestlie offer his labour and diligence / Let all men kepe them / selues at home and there abyde and wayte for the voice off God and authoritie off those who are chosers to the taking vpon him off any ecclesiasticall charge or function. There do yet remaينه certaine thinges to be spooken off ecclesiasticall officers touching the execucion off that office wherunto they be called.

Off which the first is that the vocation wandre not freely wher it listeth but be ioined with a charge off some certeine place and churche. For yt is not here as yt is in the profession off the artes / that we should esteeme the orders as certein commendacions / and the churches allowinge off any mans worthines / as it is in them that by the Iudgment and authoritie off the vniuersities are preferred to the profession off the liberall sciences / or off the cyuall law or phisick or any other such like.

For they haue none apointed them whom they should
teache

teache or heale or geue counsell vnto/ or wher they should exercise ther profession/ but as they see it commodious for them selues go to thos places which they thinck fyttest for them/ or iff they thinck good sit idle at home: But the ministers apointment ought not to be suche, that hauing receiued as it were the commendacion and allowance of lerned men/ they should after provide a place for them selues as they thought most commodious/ or els sit idle all ther life tyme at home iff they list.

For thes admissions and allowances off studentes are geuen vnto the as honors and rewardes which haue no more labor hanginge vpon the then they list and iudge to be profitable for them. But thes honors are suche/ that men are rather charged then preferred by them: and indeed rather to be esteemed burthens then honors / whose nature is/ suche that as gardayns hippyz are graunted not for his cause who is chosen but rather for theirs who haue neede off their care helpe and labor: So that iff ther be no suche in the churche) ther is no cause off appointinge any to ecclesiasticall charges.

Therefore the Apostles did at no tyme appoint ministers or deacons that afterwards should provide them selues churches wher they should teache/ or whos treasury they should oversee or els be idle if they would / but they ordeined deacons Pastors and Elders as the necessity off the churche did require. Thus we reede in the sixth off the Actes that when the state off the churche off Ierusalem did require/ the Apostles ordeined deacons ouer the treasury off that churche/ to see the orderinge off it and the provision for widowes and pore folkes. Thus also Paule and Barnabas in the xiiij. off the actes ordeined elders in every churche: and neyther lefte the churches as orphanes with out any to care and provide for them/ neither appointed any elders but vnto suche certain churches as had

¶ need

Actes 14.

23.

need off them. So also Sainct Paule expressly comman-
Titus 1. 5. deth Titus whom he hade left in Crete / to set the chur-
 ches in order / that he should appoynt Elders in eue-
 ry cite that is to say / wher ther was any churche or
 number off thos that beleueed.

And for this same cause I thinck ther is scarcely
 any wher in the holy scriptures mencion made off El-
 ders and Deacons / wher together with all is not men-
 tioned the name off the churche / place or cytie wher in
 they did exercise ther office. Thus Paule in the Epistle
Philip. 1. 1. to the Philippians maketh mencion off ther Bishoppes
 and Deacons.

Thus also also Sainct Luke writeth in the Actes
Act. 20. 17. Sainct Paule sent for the Elders off Ephesus / and that
 the churche off Antioche sent vnto the Aposstles and
Act. 15. 2. Elders at Jerusalem aboute the question off Circumci-
 sion.

And also in Saint Peter writinge to the churches
1. Epist. Pe- which wer scattered in Pontus and Galatia in the fiste
ter 5. 1. chapter / I exhort saith he the Elders which ar amonges
 yow : that is to say the Elders which are set ouer your se-
 uerall churches.

And in the same place he commendeth also vnto
 the Elders the flocks which ar amonges them / that
 is to say to euery one off them ther owne flocks: wher-
 by yt may appeere that they were set ouer certen flos-
 kes.

And these be not only the examples off the Apostles /
 but the lawes which they geue vs / and the commandes-
 mentes which they left vs / to ordeyne Elders and Dea-
 cons in the churche as the necessitie and state theroff shall
 require. And sure I cannot tell how he can thinck him-
 selfe to haue receyned any office who with out doinge
 any

any man wronge may sitt idle iff he list. Offten tymes the auncient Sinodes made decrees against thes idle orders that leaue a man so free / bindinge him to no certen charge.

That no man should be ordeyned an elder (as they vse to speake yt) without a title / that is to say without a churche. And suerly iff all wer not confused and troubled in the Discipline off our churche we could neuer beare so notable disorder / that suche kind offallowinges should be esteemed lawfull ministeries : which ar then only Myneries off the churche when they that ar thus commended and allowed off haue gotten a churche that will vse ther labor / and who in the meane tyme cyther do nothings / or ells goe about as they list in all the realme as roges and masterles seruantes seekinge some mayster that will hyre them and vse ther Labor.

Such tymes in deed ar spoken off in the stories off the Judges / wher Jonathan the Leuite wantinge a highe place and an aulter went rovinge to let out his seruice to any that would hyre hym: but it is added in the same place that ther was then no kinge in Israell.

But this great confusion was taken away afters ward by Dauid and Salomon / and enery one accordinge to the ancient prescripcion off Moses and Josua / wer appointed ther proper seates towne and cyties to occupy them in.

Therefore whie do we that lyue vnder the kingdome off **C H R I S T** our true Salomon who hath sett all this in very Good order / whie do we I say suffer the churche to be stayned with so notable a spott and ordeyne not accordinge to the word off God / that no no man be appoynted to any Ecclesiasticall office / But he; that is called to a certen churche wher to exercise

to exercise it: And why do we not accordinge to this example call home the Priestes to the Arcke off the Lord and the leuites to the appointed cities: Ther remaineth somewhat that likewise pertaineth to all that beare office in the church. That is/ that they so execute them / that they may not be accused for neglectinge or pretermitinge ther duties.

Colos. 4.
17.

2. Timoth.
4.5.

1. Cor. 9. 16.

For in the church / what so small a charge is there which we ought not to studie with all faithfulness / labour / and diligence to make florish to beautifie and adorne: seinge we haue the Angelles for lookers on to see how we vse and behaue our selues in the execution theroff / and the Lord him selfe a most liberall rewarder off the one parte yff we do it well / and contrariwise a most seuerer Judge and Auenger iff we do it not accordinge to our dutie. For that which the Apostle comandereth to geue Archippus warninge off / That he should diligently see to his office which he had receyued off the Lord is to be extended also to all thos that beare any charge or office in the church off God / and euery one ought to thincke it to pertaine to them selues / which the same Apostle admonissheth Tymothie off / that is / That they discharge ther dutie and make knowne ther ministerie by all meanes. yea further / all that are called to any office or gouernment in the church / must vnderstand that the same charge he ouer ther headdes / which the Apostle declareth that he was as fraide off iff (being called therunto) he should not preache the Gospell. For ther is none so litle a charge in the house off god / wheroff one day most strait Accompt shall not be asked.

In vayne then shall men dreame off pardons / dispensacions and priuiledges: All shalbe called to Accompt to declare with what faithfulness and diligence they haue done ther dewties: They shalbe compelled to answer ther

ther most deadly enemyes/that off them selues shalbe res-
adie to accuse them for not hauing discharged ther dutie
And the accompt shalbe made in the greatest and most
solemne assemble that euer was/for seing that it appeare
the by the parable off the talētes comitted to the seruantes
that a most streight accompt shalbe as ked off the lest gift
off god that we receyne in this world how muche streigh-
ter do we thinck it wil be for thē that haue receeyued gos-
uerment in the church / and iff he shalbe so hardly dele
with that neglecteth one talēt that he hath receiued: They
that beare greatest offices in the church/and vpon whos
faith and credit in discharging off them / the saluacion
theroff dothe in a maner depend / how carefully oughe
they bothe day and nyght to thinck off discharging this
dewty/hauinge so great a reckoninge to make/ not off one
Talent but off the church which our Lord Jesus so deeres-
ly loued / that for lone theroff. he vouchsafed to come frō
the highest heauens into the lower partes off the earthe
to redeeme it and purchase it not with gold or siluer/as
saith the Sainct Peter but with his precious bludd.

Ephē. 4.9.

1. Pet. 1. 18.

19.

But I do otherwise then I was purposed: that am
fallen to threatninges and exhortacions / wheras in the
beginninge I only purposed to declare what ought to be
doone and what we do not. And yet ther be so great faul-
tes committed in this behalf / that it seemeth nothinge
can be graciously and vehemently enough spoken against
them. (For the chiefe charges off the church ar not only
left vndischarged for negligence / but dispensacions and
priuiledges are granted / that exempt ministers from the
necessary doinge off ther dewty / and geue Pastors leane
off this condicion to leane ther flocke and ther churches/
yff they leane an other in ther place to read seruice vnto
them.

And for them that will goe to the vniuersitie / by an
ordis

ordinary lawe/ it is lawfull to be absent three yeeres and the reast with a litle mony may purchase the like dispensacions in the Archbishops court and market. Off the sãe sort also be thos bulls/that are bought in the same market that geue ycence off heaping so many churches or as they call them. Beneficies to gether, which faculties (as they call them besides the intollerable covetousnes (wher with also for some mennes diligence in this behalffe is ioyned extreeme need and povertie off a great number off othen as commonly it cometh to passe wher a few men rake all vnto them selues) bringe in a so into the church a necessitie off neglectinge off dewty/ seinge yt is impossible that one should be able to serue more churches and thos often tymes/ the lenght off the whole land a sonder. In which horrible destroyinge off the church and neglectinge and for sakinge the Lordes flock streyinge in the mountains and wandringe in the woodes with out a guyde (which he him selfe spared not to sped his life for to bring yt into the way againe) we are in no part inferior to the Papistes them selues.

Is this then our discipline? is this that order (which some men often tymes praisinge in wordes desire nothinge less in deed.) Is this the gouernment and administration off our church/ and yet no man may be suffred freely to speake for the reformaciõ of the church and restoringe againe of the pure and perfite gouernmẽt of the Apostles? Seinge thes are most manifestly contrary to the example off our Saniõr Christ and off the Apostles / Seinge they threaten the certeyne ruyne and ouer throw off the church/ Seinge they do not only shake but turne vppward the pillers off the same / Haue we not Good cause to be moued bot he for the Glory off God and the saluacion of the church/ to requyre more holye ordinaunces and a better gouernment off the same? Can any man esteeme thes

thes light matters and off small waight: that the sacred Lawes off God are openly violated and broken without any shame / that the churche which Christ hath redeemed with his bludd is neglected / That ther is no regard had off discharginge off deuoties / That a man taketh to hym selfe which the Angelles dare not / and that the Archbischope dare geue the Pastor leaue contrary to the expresse commandement off God / to forsake his flock / or graunt him suche priuiledges wheroff that same dothe necessarily follow) which no Archangell may challenge to him selfe: Or shall thos thinges also which I haue handled from the begynninge to this place be esteemed small fautes: to ground Ecclesiasticall discipline not vpon the word off God and the will off the Lord Iesus:

But off the canon lawe (Which suerly I doubt not to affirme to be the very fountaine and springe from whence all the rest off the Corruptions do flow) that popis she priestes / womē / Archdeacons / and Chauncelers with ther Officialles / Commissaryes and the rest off that Traishe / do bringe ther impure handes and neuer sanctified vnto God / to do his holie seruice / to preache his word / to handle and distribute his sacred mysteries / to order and gouerne his churche / And nothinge seare any punishment off this ther boldnes and most vnworthie prophesacion off the holie offices: That Jonathan / the Levites shamefull example in seekinge a Maister / or as we call yt / in gettinge the good: will off a Patrone is taken to be followed: That Dauid and Salomons example in callinge the Priestes and Levites to ther cyties and townes / and the Apostles in ordeininge no ecclesiasticall officer but vnto certen churches / is neglected and contemned. And last off all / that Thes wicked and intollerable fa-

entice / Prerogatives / Priviledges / and dispensacions
that I haue spoken off at suffered in our church: Are all
thes I say to be counted trifles / or certen light fautes and
tollerable errors? For my part euerly I thincke as aile
so I suppose all they will do that will weie this by the
word off God as by the gold (my thes ballance) that ther
is neuer a one off these light and small to be esteemed / but
that they ar all heynous trespasses / and matters off Treason
to be examined and iudged off in the highest courtes.
Therefore in the name off God / let vs not seek to bringe
this holie doctrine off reforminge our discipline into hate
and displeasur / vnder a shew that yt is a newe / and a false
pretence that all innouaciōs and changes are dangerous / but
rather abrogating thes most vniust and vnrighteous lawes
/ dispensacions / and (as I may well call them) pardones
and iudulgencies / at the last / let vs call agayne that
maner off gouerninge the church and that discipline (be-
ing now lost) which the Lord him selfe by his embassa-
dors and Apostles hath appointed.

Thus hauinge described and layd out the lawfull voca-
cion off all those which occupie any publique place in
the church / let vs now come to the partes and members
of the same: which especially are two / wherein the right ma-
ner off geuinge thes offices doth consist / that is In electi-
on and ordination: which is so properly called. Election
is the appointinge by the Elders the rest off the church
allowing it / off a fitt man to the bearinge off some office
in the church. And as for Election that it is necessary to
the geuinge off any off thes offices / it may appeare euē
off that that S. Paul ioinerh it with examination and tri-
al / and diligently warneth Timothie that he lay not on his
handes vpon them that be vnworthie but only vpon those
that after a iust triall beinge had are found meet and cho-
sen. That same is proued also by the continuall vse off the
Apostles

1. Timoth.

3. 10.

1. Timoth.

3. 32.

Apostles who by the iudgment and authoritie off the church appointed Bishoppes to teach / and Deacons for the ordering off the Treasurie off the church. For Christ hath not chosen any certain house or family (as it was in old tyme vnder the law wherein the gouernment off the church should all waies remaine. He gaue herein no right off Pedegree / stock and blood / no ministers by inheritance but he would haue the iudgement left free vnto his church / and the offices theroff to be giuen by choise and worthines. Off which election for asmuche as it was so necessary for the state off the church / that without yt the church it selfe could / not longe continue. Our Sauour Christ was very carefull / and therfor declared particularly and distinctly all things which appertained to the ordering theroff. For he hath perfectly and diligently shewed bothe who ought to choose / and to whom especially this care ought to belonge / and what ought to be followed / and regarded in chosing off euery one. For althoughe this question and controuersy off the choise has the beene diuersly disputed off by lerned men / yet almost all off them cōsen in this / that ther must be moe to deale therein and that so great and so wayghtie a charge and belonging to the especiall and singuler commoditie or discomoditie off the wholl church ought not be committed to the authoritie off any one but be ordered and ruled by the iudgement and consent off many.

And this is the generall opynion off all those that euer disputed lernedly and wisely in this cause: from which I thinke no man can dissent but the Papists and they that haue succeeded them in that authoritie which they most vniustly and not without open iniury and tyranny doe vsurpe. For the Bishoppes that challenge this power vnto them selues by ther meere authoritie and ther owne only Iudgment and aduise to appoint the officers

off the church / cannot challenge this by any right or law
off God / but exercise a very tyranny though indeed long
ago brought into the church / which lest I may seem
me to have said with out cause / and to have condemned
them with out hearinge them to say what they can / let
them shew forth / from whom and by what right this in-
fynit power and authoritie is come into ther handes. yff
they say they haue succeeded by inheritance vnto the Apo-
stles / and therfore haue receyued yt off them / allthoghe
I should graunt them the first / the second yet is disprou-
ed by most manyfest testimonies and examples of the ap-
ostles them selues. For let vs see iff euer the Apostles in
any election did challendge this power and authoritie vnto
to them.

Sainct Luke writeth off thre elections holden by
the apostles / the fyrst / in the fyrst off the Actes wher a
new Apostle is chosen. The second in the sixth / wher
the Deacons : the third in the fourtenne wher the Els-
ders are appointed in euery church. For althoughe the
Apostles did not choose Matthias But left it to the Lott
which should declare the Lordes will and counsell the-
rin / because this was proper and peculier for that office
off Apostles / that / they should not be chosen off men nor
by men But immediatly from the Lord him selfe / yet
in settinge forth two / ther is a certene kind off choise
and election.

But what is ther in all this actiō / that either James
whome some say to haue bene Bis hopp at Jerusalem or
Peter / or any off the oher Apostles doth take vnto him
selfe? For althoughe that Sainct Luke declareth that Jas-
mes was present heere / yet we reade not that he was
cheefe ther or tooke vpon him (as he was Bis hoppe) au-
thority to appointe an Apostle / Or els thos two / off wa-
hom one should be chosen by the Lott / But contrawise
we see

we see that he challenged no more to him selfe then either Andrew or Philipp / or any other off the rest off the Apostles. In deed Peter as Proloquutor propounds de the all the matter and putteh vp as yt wer this grace vnto the church off chosinge an Apostile. And he him self declareth what one they ought to choose and what especially in ther election they ought to respect and regard.

But vsed no particuler or special autoritie in choosinge / the word *ἐκ* They sett forth. Which is off the plurall number vsed by Sainct Luke in that place do the manifestly declare and proue. Therfore in this first and solemne election off the Apostles / ther was no thinge done or said / from whence this infynite power and authoritie may be deriued vnto the Bishoppes: But contrariwise seinge James taketh no thinge to him selfe nor Peter nor any other off the rest / nay seinge all the Apostles together doe no thinge heere off ther owne authorities / nor choose whom yt please the them / It is sure and manifest / that That Bishopp that will not take him selfe greater then an Apostile / or then all the Apostles / can by no right challenge to hym selfe any suche power or priuiledge in gyuinge and apointinge the offices off the church.

Act. 1.23.

But Let yt be that this election for the choise off Mathias and the great office and callinge wheres vnto he was chosene / had somewhat singuler and extraordinary and let vs see the next / that is the election off the Deacons written by Saincte Luke in the sixthe chapter off the Actes wherin it is so farr off that Peter or James or any other off the Apostles challenged any thinge aboue the rest vnto them selues in choosinge off them / that contrariwise ther was no thinge done but by the common consent and agreement off them all. for Saincte
Luke

Luke dothe expressly declare that the multitude off the disciples we called together by the twelve: that the choosinge off Deacons was propounded by the twelve: and that the election beinge ended the prayers were made and handes laid on by the twelve. For allthough they did not all call them together / nor propounde the election nor make the prayers / yet so expresse a speakinge as Saint Luke vsseth heere / That the twelve called the disciples together, and the words off the plurall nombre which he vses the in every place off this history do manifestly prove that nothing was done heere by the private commandement or counsell off any / but that contrariwise all thinges passed by the comon consent and authoritie off all the Apostles Therefore in this second and most solemne election bothe for the presence off all the Apostles and multitude off the disciples / They take the repulse againe and can not obteyne this immesurable and princely authoritie in the Church which they seeke to haue.

The last is the election off Elders written in the fowenth off the Actes which was heeld not by all the Apostles but only by Paule and Bernabas. wherein althoughe they two ruled all the actiō and did moderate and governe the Judgment off those that gaue the voices / yet that they vsed no power and authoritie off ther owne in electinge the Elders off the Church euen that one word *ἡγοροῦν* *ἡγοροῦν* (Chosinge by lifinge vp off the handes off the people) doth manifestly declare. Therefore the Bishoppes receyued not this authoritie by inheritance from the Apostles whose elections I haue declared to haue bene furthest off from this lordly authoritie. For so they had bene taught off Christ that his Kingdome was not like the Kingdomes off this world / wherein some one hath the chiefe authoritie / to whome the rest ought to obey and whom they call ther Lord an master. But he had appointed noir greatest

Math 20.
25. 26. 27.

best or greater then his fellowes / they had lerned that he was only king / to whom all ought to be obedient / and that they ought to lyue together like fellowes in equall place and degree one with an other.

But they flee from the Apostles to the Euāgelistes And that fauour they could not get off the Apostles / they hope to attayne by them : therfore they fetch the begynninge off this power and authoritie from Tymothie and Titus / off whom they say the one was bishop at Ephesus and the other in Candy. And Tymothie (say they) was commanded that he should not lay on his handes to rashly vpon any: which commandement had bin in vayne iff the election off ministers had not beene in the Bishoppes handes. But I aske them how they proue that Tymothe was bishoppe at Ephesus: for I thinck they will not bringe me that subscrip^{ti}o To Tymothe first chosen bishoppe off Ephesus, much lesse Eusebius authorite) the Author wheroff is vnknowne and off no great credit which also is not sett at the end off the first epistle against the most manifest testimoni off the Scripture which calleth the Tymothie not a Bishoppe but an Euangelist for so Sainct Paule expresly calleth hym in the ende off his secōd epistle vnto him: And the whole history proue he that it cannot be that he could haue taried long at Ephesus / who followed Paule trauelinge throughe so many churches and serued him in his iourney / whom Paule him selfe doth wi^{tn}es in many places to haue beene an eye wi^{tn}es off his afflictions whom he sent some tymes to Ephesus / namely when he went into Macedonia / some tymes to Corinth / witnessinge that he did the lordes worke / euen as he him selfe / As also to the Rom. he calleth him his follow laborer / as one that labored to geether with him in plantyng and orderinge off churches: and last off all that ther may be no way to escape In the end off the same Epistle wherin he is called a Bi-

G

shop /

2. Timothe.
45.

In the sub-
scription of
the second
epistle to
Timothe.

2. Timoth.
45.

Act. 16. 17.

18. 19. 20.

Act. 19. 21.

20. 4.

2. Corint. 3.

11.

Rom. 16.

11.

2. Timoth.

4. 22.

shopp/he sendeth for him from Ephesus to Rome/which
 suer. y he would neuer hane done yff he had beene appoin-
 ted Bishopp ther / or one off thos elders whom Paule in
 the twentieth off the Actes sent for to miletum and exhors
 teth to contynuall watche and ward. And Paule hym sela
 fe writeth that he willed him to tary at Ephesus/not that
 2.Tim. 1.3. he had ordeined him bishopp ther.

A like obiection they make out off the Epistle to Tio
 Titus 1.5. tus wher it is written that Paule test him in Crete that
 he should appoint Elders in euery towne.

But it may likewise be answered that the Apostle
 saith not that he ordeined him Bishopp off the chur-
 ches off Crete/ But only that he leaue him in Crete: names
 ly so longe vnill he had sett suche thinges in order / as
 Paule beinge otherwise called away could not tarry to
 do/and had appointed Elders in euery cite: which appea-
 reth by this: that he commanded hym when thos thinges
 wer done to come to him to Nicopolis into Macedonia.
 2.Tim. 3.12. Likewise in an other place he writeth that Titus was
 gonn into Salmaia: so that yt is cleere enoughe that Ti-
 2.Timo. 4. tus had no charge off any certen place or church. There-
 fore seing I thinck yt is sufficiently proued that Titus
 and Tymothie were Euangelistes and not Bishoppes/how
 doeth that make for the Bishoppes which we see by ther
 Epistles was granted vnto the. For I thinck they will not
 compare them selues with the Euangelistes or affirme
 them selues to be off equall authoritie with them: which
 iff they shoud/ they might be easilie confuted as after in
 dew place shalbe declared.

But that we may put the case that Tymothie was
 Bishopp at Ephesus/ and that we may freely graunte
 that what so euer may apperie to haue beene lawfull for
 him/to be lawfull also for them: Let vs see now what the
 Apostle graunted to Tymothie. For soothe say they that he
 might

might choose off his owne authoritie the officers off the church. Let vs then see whether it be so or not. And here is first to be noted that they do yll geue that vnto Electi on which perteyneth not to Election But to Ordinaci on. For the laying on off handes was not wonte to be vs sed in choosinge off any Officers off the church/ But in ordeininge off him.

Then that we graunt them this also / That electi on hereby is signified/ I say that ther Tyranny and Lors dly authoritie is by no place more confuted then by this which they bring for them selues / which that yt may more cleerly appeere I must first take away a certen false exposition which they bringe off this place / that after I may the more easily conuince them by the true and nas turall meaninge theroff.

Heere say they Tymothie is warned that he lay not his handes to hastily vpon any nor communicate with other mens faultes/ namely with theirs say they / who alls though he be vnworthy / seeke to enter into the minis stery. An interpretation very vnfytt either for the wordes off the Apostle or for those tymes. Will they confesse that euen in thos tymes this ambition had crept into the church/ that as now a dayes so then also they went vnto the Bishop for order and laying on off handes? for otherwi se / what other mens fault is this / wherwith the Apostle warneth Tymothi that he pollute not him selfe? for what fault can this bee. Not to be fitt to taky vpon him an ecclesiasticall function. But herein is the fault / that he that is giltye to him selfe off his owne vnworthines / desis rethe notwithstandinge to take that vpon him which he is not able to be are with out great offence.

But who will say that so shamfull Ambicion rais gned in the church in thos dates / which many yeeres after was borne and brought vpp at Rome? And

iff the church had then been stayned with this blott; woul-
 d, nor Paule expressly haue forbidden this Ambition;
 seinge that he would haue a bishoppe to be blameles and
 prouided by all meanes that he shoulde not swell and wax
 proud; Therefore this is off smaller weight then it may
 be allowed and the meaninge off this place is farr others
 wise. namly this: That Paule foreseeing longe before that
 greuous wolues not sparing the flock would ryse vp es-
 uen off the Elders off Ephesus themselves; and that Ty-
 mothie was but off equall authoritie with the Elders in
 gouerninge off the church and choosinge off others into
 the same place and degree; and that they that were suche
 wold choose to be Elders; and lay ther handes on suche as
 wer like themselves; he warneth Timothy that he do no-
 thing rashely in this behalfe / neyther iff any suche thing
 happen althoughe other like neuer so well off it / yet he
 shall not suffer him selfe to be led away by ther autho-
 ritie to the allowyng off it / but iff he could not keep oth-
 ers by his counsell from so doinge / at the least he shoul-
 d keepe hym self pure and innocent for so he addeth
 emphatically. Keepe thy self pure & communicate not
 wvith other mens faultes.

And this is the true and naturall meaninge off
 this place; wher by yt appeareth that the Apostle not
 only grauntith him no princely authoritie / for then he
 would not haue warned him to keepe him selfe pure from
 allowyng any suche Election; but haue commanded him
 off his meer authoritie to haue hindered and stayed yt;
 and to haue made the choise of the rest off no effect; by his
 negative voice but contrariwise that he was off so equall
 authoritie with the rest off the Elders / that iff they had
 chosen one vnfyt in some respect / yet he could not off his
 owne meere authoritie haue put hym back nor done any
 more in this matter; the any off the rest. And that he could
 only

only take heede vnto him selfe / that he allowed not any vn
ripe or vnworthie Iudgmētes off other officers. Therfore
ther is no cause which they should make Tymothe the Au
thor off this ambition and tyranny.

Now let vs examin also the example off Titus whom
they do trewly affirme to haue beene commanded to ap
point Elders in euery citie / but I suppose no man will
thinke that Paule graunted more to Titus / then eyther he
and Barnabas / or then all the rest off the Apostles tooke
vnto them selues neyther iff he had graunted / is it like that
Titus being a yonge man and his schollet and as it wer
his sonne / would haue vsed it? For as the Jewes say in a
cōmon prouerbe / it is enoughe for the seruāt to be like his
maister / which sayinge also Christ him selfe alloweth w
hen he said that the disciple is not aboue his maister: And Luk. 6.
that it owght to be enoughe for the scholer iff he be iuche 40.
as his maister is. But I haue shewed allredy wha: both
Paule and all the rest off the Apostles did. Neither is it li
ke that Titus did oitherwise ordeine Elders in euery towne
then Paule did in euery churche: especially seing Paule
doth expressly warne him to appoint them as he had coma
nded / for I se no cause whi this may not aswel bee refer
red to all the maner off ordeininge of thē as to that which
followeth. Therfore that at the last I may cōclude all this
matter. The Euāgelistes ar no more Patrones for this mat
ter then the Apostles wer / neyther is ther any the lest deed
or word off eny off them wherby this tyranny may be al
lowed. Therfore let them confesse as the thing is in deed
That this mischife was borne and bred at Rome: which
after together with the empier spred it selfe ouer into all
landes.

But all the question off the chosers off Ecclesiastic
call officers is not yet thus ended: For allthoughe I haue
concluded owte off the worde off god / that one man can

G is not

Heb. 13. 7.
17.
1. Theff. 5.
12.

not vsurpe this power without tyranny / yet here arise new pleas and controuersies / And it is doubted whether this be equally to be permitted vnto all / or only vnto certaine chosen men that exercise ordinarie Jurisdiction in the church. As for me when I consider both the holy scriptures and the example off the best reformed churches / I thinke it most agreeing with the will off God that that Senate and counsell which exerciseth the ordinary authoritie in all the affaires off the church and whom for the same cause the Apostle calleth leaders and ouer seers / and exhorteth the church to obey them and suffer it selfe to be ruled by them / should also haue most a doe in this busynes / to gouerne the Electiō and to guyde and direct the iudgment of the rest of the church with ther wisdōe and authoritie.

Neither do I bring in heere any Oligarky or tyrannous rule off a few and reteyne still the same tyranny in the church / chaunginge only the persons. For I would not that the iudgment off the rest off the church should be contemned and neglected or that the counsell or elders off the church should off ther owne authoritie sett one ouer the church whom they list against the churches will / but that the Elders goinge before / the people also follow / and hauinge hard and vnderstode ther sentence and decree / may either by some outward token or els by ther sylence / allow it iff it be to be liked off / or gayne say it iff it be not iust and vpright: And not only gayne say yt / but iff iust cause of ther dislikinge may be brought make it altogether voyde and off none effect / vntill at the last a meete one may be chosen by the authoritie and voices off the Elders / and allowed off by the consent and approbation off the rest off the church / So that herein ther is no cause to cōpleine that by the bringing in off the rule of a few / the maiesty off the wholl church is diminished. we read in deed that it was some what otherwise practis

zed in the sixth and fourthēet off the Actes/ād that the people had the chiefe power and authoritie in thos elections: but that me thincē was done for a speciall cause which doth not in like maner belonge vnto vs / neither ought to be referred to the ordinary and perpetuall gouernment of the church. For as in cōmon welthes not only suche wher the people is to be made soueraigne/or a few/ but also enē wher the Kingdome of one is to be establis hed before it be confirmed all the power is in the peoples handes/who of ther free will choose magistrates vnto them vnder whos autoritie they may after be gouerned: and after wardes not all the people/ but only the magistrates chosen by them ad minister and gouerne the affaires off the common weals the/ So it cometh to passe in the establis hing off the church: So that when as yet ther were none set ouer them/ all the authoritie was in all mens handes: but after that they had once geuen the helme into the handes off certē chosen men/ this power no lenger belonged vnto all/ but only to thos who wer chosen by them to steare and gouerne the church off god.

As for the election off Deacons / ther was yet an other especiall reason / why yt was meet that they should haue beene chosen all the church. For when the Grecks ans murmured against the hebrues and complained that they had wronge / for that in the distribucion which was daile made for the help off the poore ther widowes were not dewly regarded/ It was need full that they to whom this charge was to be cōmitted should be chosen by all the company/ that all occasiō off complayninge and suspicion might be taken away. therfor/ that which once extraordinarylie was done by the people for certen speciall and particuler causes and respectes/ ought not to be referred to the perpetuall/ certē/ stable/ and ordinary maner of gouerninge the church. Although euen in this election
the

the Apostles reserved vnto themselves the chiefe authoritie of Laying on of handes and allowing or disallowinge the iudgements and voices off the people / which power and authoritie seinge in the very tyme off the Apostles themselves and that by their allowyng/yt was translated to the Ecclesiasticall consell and the Elders that had the ordinari government as after in dew place I shall appere/whi shall I not thinck that the power also of examininge and doinge of other thinges that pertain to the electiō is to gether with the other translated vnto them. Therfor keepinge the right libertie off the Church I conclude oute off the word off god and the examples off the Apostles/That no thinge be done not only against the god will theroff/ or unknowinge to the same / but also not without the consent and approbation off it. But we must keepe also the iust authoritie off the elders/ that they goe before the people in the election: that they try and examin thos that are to be chosen / that they iudge off their worthines / and publishe vnto the Church / whom they haue thought meete and worthie / that beinge allowed by the consent off all/they may be received/for thus the wholl body off the Church is best preserved when every part and membre doth his office/ when the eyes do see and leade the waye and the other partes suffer them selves to be led and guided in the way. But the Elders in elections as also in all the rest off the government off the Church / as as Lies vnto the rest: and leade and direct them that either through ignorance/or beinge blinded with their owne desires they slyde not in the way. For which causes I said they are called gouernors / Ouer seers and Elders. And how shall the people be able to iudge off the diuers giftes off the Spirit off god: to chose this man to gouerne/ that to teache and an other to ouerse the treasury off the Church: for as there be diuers offices / so to discharge them

them well they had neede to be indewed with diuerse guyftes off the holie ghost that be chosen therunto: as after ſhalbe declared more at large in ther ſeueral offices.

But euery man is not able to iudge off thes diuerse guyftes which ar fitt for what purpose / and at yt were made and appointed off God: eſpecially in this age and in thes daies / wherin all thinges ar ſo corrupted that the moſt part followinge the pleasures off this life/ar ſmally carefull for the right vſe off ſpirituell giſtes / wher off notwithstandinge the Apoſtle would haue no man ignorant / And allthonghe many wer able to iudge in other charges who ar meeete / and vnmeet / how fewe be ther that could make triall and aſſay off a miniſter / that could examyn his giſtes and make dne ſearche and triall what godlines/ what lerninge/or what ability he were off to eſdeſy the church. And ſuerly iſſ all men were ſo taught off god that they could know and iudge off thes thinges/ then in deed we ſhould neede no certein chooſen men/ who by ther ſpirituell wiſdome and diſcretion/ ſhould gouerne and direct the Judgementes off the people: we ſhould not then need to feare the choſinge off any vnworthy or vnable to edifie the church: ther would be no danger off confuſion and vproares.

Theſe in deed ſhould be the bancketes that they comend ſo highly/that at the dayntier the more ther be that bringe ther diſhes to it/and the Goſyppe feaſtes which they praiſe ſo muche: which when they can prepare for vs/we ar ſo fare off that we would not ſit downe beinge bidden that with great thanckes to the hoſt that ſo ſhould receyue vs we would take great pleasure in the vſe off ſo ſo exquisite daynties: and preferre them before the moſt deyntie feaſtes off the Syracuſians / and ſuch a table / before that golden table off the ſonne that Herodorus doth mencion. But ſeinge thes thinges ar rather to be wiſhed

¶

Elections
made by the
people where
euery
man giveth
his voice, as
re compa-
red by ſome

to a banquet
te where eu
ery man
bringeth
his dish: w
hich is so
much the
daintier the
more there
be that co-
me vnto yt.

then hoped or looked for / let vs keep that ordre which I
haue described beinge most agreeable to the decrees of the
Apostles / to edification / the chiefe and most sacred lawe
off discipline and furthest off from confusion and tumultu-
res: which is that the ecclesiasticall counsell when neede
shalbe / prouide fitt men for the church in euery functi-
on and office / examin and trie them diligently and care-
fully / then chosse them / after publishe and make knowne
ther election vnto the church / and last off all beinge allos-
wed by the church / lay ther handes vpon them and so sta-
blishe them in ther place and callinge by ther authoritie.

But peraduenture I haue taried longer in this part
then needed: seing we ar not troubled with the lighnes
and confusion off populer elections / but with lordshipp
and tyranny: which I cannot se may continue with the
safety off the church which it hath already almost ouer-
throwne / so that speedie remedy is to be found lest we las-
ment to late the ruine off our decaying church.

Now as for Elections / ther must allwaies goe be fore
re them a due prose and triall off the worthynes off the
partyes that ar to be chossen. For that which the Apostle to
Timothe commandeth concerninge Deacons / That they
also be fist examined and then (iff ther be no other cause
seto the contrary) admitted to ther deacons shipp / doth
plainlie proue that examination owght to be had before
that election and choise be made to any ecclesiasticall offi-
ce and function / for which cause also S. Paule doth no
lesse declare the maner / how to proue and trie a bishoppe
or ministers / then to examin the Deacon: and ther is the
same ende ad vse off examinaciō in all / which is: That no
charge be comitted to an vnfit man or not able enoughe
for the office / wherby it might come to passe that both the
church should want hir needfull and necessary helpes / and
that the holie offices should be prophaned. Therefore the
church

Church ought to choose no man but whom they knowe before to be chosen off God: for it standeth vpon the gouernment off his house/whos keies it is vnlawfull to commit vnto any / to whom the Sonne and heyre that great steward off the house off Dauid vpon whose shoulder the master off the house hath laid the keies/ hath not thought good to credit and commit them vnto.

But God chooseth no man to any office whom therewith all he doth not indewe with meet giftes for the discharging off it: for otherwise/how should he aske accept off doinge the office off him whom he compelled to beare and take it vpon him/ knowinge him vnmeet and vnable for it. Therefore no man is sent oute off god without worshippinge his giftes into any parte off his gouernment / but for the burthen and function that he laieth vpon him / he ministrereth also strenght and force to beare it. And this is the meaninge off the often repeatinge in the booke off Judges off that sentence. The Spirit off the Lord came vpon him and he iudged Israel: and many suche like examples are to be founde in the olde Testament off Moses and Josua/ off the Prophetes Esay and Jeremy and many other/whom when the Lord ment to vse in any the lest charge off his Church/he therewith all endeweth them with worthy giftes/for the good execution theroff.

And in the new Testament our Saviour Christ him selfe tooke not vpon him to deale in the mediator his office/before he had receiued the holy ghost wherby he might be furnished with meet giftes for the full discharge and execution off it. For so Esay expressely Prophecie off him/The spirit off the Lord is vpon me, therefore he hath anoynted me, he hath sent me to preach the Gospell vnto the pore, &c. Out off which place we see that fyrst he receyued the Spirit / or euer that office and embassage was enioyned him; and that he was anoynted before

So if he

Exod. 3. 1.

12. & 4.

11. 12.

Deu. 34. 9.

Esai 6. 5.

7. 8.

Iere. 1. 5.

6. 7. 8. 9.

10.

Esai. 61. 1.

Luk. 4. 21.

he came to the wrestling and exercise. So likewise the Apostles although they had been taught by our Saviour him selfe (the most heavenly scholl master that could be) for three yeeres and more / and had after a sorte receyued the holie ghost by his breathing vppon them / yet because they had a great battell to fight / and muche trauell to be taken / and many daungers to aduenture into / he geueth them warninge that they enter not into the listes rashly and vnprovided / but commandeth them yet to tary and waite for the promise off the father and more plentifull giustes off the holie ghost. Hither also belongeth the ceremonies vsed in bothe the Testamentes / in ordination or consecracion as we call it. For what els doth that anoyntinge off the priestes / Kinges / and Prophetes declare But thos guystes wherwith they who were anoynted were endued by the holie ghost for the execucion off ther offices: To this also the laying on off handes in the newe testament is to be referred / which declareth that the Lord had laid on his handes before and giuen them worthy gystes for the places they were called vnto.

But what do I trauelinge so carefully in this behalfe? doth not nature it selfe and reason and common experience teach vs this: when some are sett ouer the citie / and comon wealch / that they are choosen counsellors / whom greate lerninge and long life and diligēt obseruacion and experience it selfe hath taught that worthie and hard knowledg off gouerninge the common wealthe: Ought not I say dailie experience teach vs that we preferre not them that are vnworthy to honors and offices: Therefore so muche the more ought we to be ashamed off our most greuous fault in this behalfe that suffer even the most vnworthy to take vpon them the most weighty callinge off the ministry: and sett open the church doores to euery base Artificer that leaperh from his shopp bord / to the plowman

man that leaueth his share/ to youge schollers in grāmer
 and Philosophy/that at nothinge more conninge in hea-
 uenly thinges then Artificers and hus band men: finally to
 minstrells and harpers/to noble and gentelmens seruans
 res/to Sheateherdes Shepherdes and porters and somti-
 mes not only to vnlearned men but also men off most fil-
 thy life and conuersacion/choosinge into that most waigh-
 sie office lerned an vnlearned / good and bad/worthy and
 vnworthy/with out any choise or difference: which how
 lawfully it is done/yt shall after appere. Here only becaus
 se the vse off examinacion is/that vnable men be not ad-
 mitted to any office in the church/I ment generallie te nos-
 te/how greuous ly and against the expresse commandes-
 ment off God / we offend in this behalffe / and to desyre
 and beseeche them that haue authoritie to amend thes
 thinges in the name off God/ who will not suffer unpun-
 shed the trangression off his holie Ordinaunces: and in
 the behalfe off the church to whose destruction and decay
 suche thinges are daylie comitted/that we de not with Jes-
 roboam make comon this worthy and sacred office with
 most vile and vnworthy persons/ that we neglect not the
 vse off examyninge/and holy ordinaunce off god / that we
 destroy not the church / bringinge this sweepe into the
 church / but that rather decreeinge accordinge to the
 word off god/that vnworthy men be not preferred to Ec-
 clestasticall functions / we may bothe hereafter keepe out
 suche/ and also thrust out those that by deceuinge off men
 and false commendacio are crept into the church allreedy/
 and compell them to leaue ther places.

But let vs retorne from whence we haue digressed
 and follow the maner off examynacion/ declaringe it as
 fare forth as it is generall and pertyneith to all the offic-
 es and functions off the church. For as every office
 hath his seuerall guystes / which ar necessary to the dew-

1. Timot. 3.

9.

1. Timoth.

3. 16.

Act. 63.

execucion off it/ So certen thinges ar to be requyred and looked for in euery ecclesiasticall office: which as I haue obserued out off Sainct Paule ar chiefly two: wheroff the first is that they be sound and sincere in the faith / The second/that they be with out reprehension in life and maners. As for requyringe religion in a minister/ I need not to geue any reason off it / seinge that they ar choosen to be teachers and interpreters off the same. And for Deacons the Apostle expressly warneth Tymothe that they be suche as haue the mystery off faith (which after in the same chapter he calleth the mystery off godlynes and declareth what it is) in a pure conscience. So likewise all the Apostles monish the church off Jerusalem / that they should choose seauen Deacons from amonges them selues. It is not needfull in this place to declare what they ought to thinck off religion which is a large matter/and would require a seuerall treatise for it selfe: yet notwithstanding it is wel enoughe known vnto all men and briefly comprehended in that place off Paule which I spake off before/and it is no hard matter/ to know what they thinke off the true knowledge/and worship off God/seinge they make profession off the same that the church dothe/ wherunto they ordeine the selues. And iff it were needfull they might declare ther iudgment particularly in euery point beinge demanded.

And yet here is not any common or vulgar knowledge and zeale of religiō to be required/ but speciall and singular aboue other men. For ther is no ne so small a function in the church/ that doth not as it were exempt the out off the number off other men / and ioyninge them as it were neerer to God/ doth lay a necessity vpon them beinge placed in higher degree/ to shine and geue example vnto others and stire them vp by ther meanes / to all vertue and godlynes. Therefore the Apostles when the Deacons were to be chosen / required that they should be men full off wisdom and the holie ghost.

As

As for the examination off maners/the Apostle him
 felfe hath declared it so particularly / that no man can be
 deceiued herin/whereas he geueth warninge that they be
 not infected with couetousnes or dronkenness or any o^r 1. Timoth.
 ther more greenous or infamous cryme / but that they be 33. 8.
 off good report and honest estimacion with all men / and 1. Timoth.
 such as all men can witnesse off them that they haue liued 3. 7.
 a good and an honest life, yea it is further also to be consi^d A^ct. 6. 3.
 dered how they haue brought vp ther children and how 1. Timoth.
 they haue gouerned ther priuate families for therin wise 3. 4.
 men will obserue many thinges / wherby they may be a-
 ble to iudge whither they be meet to take vpon them any
 publique charge or no/for he that shall ouerturne a stula
 ler or a payer off Vares in the Temmes/who will thinke
 him meet to gouerne the Queenes barge: or some great
 vessel vpon the sea? This is therfore that law off God/
 which to w^hinge the examinaciō and triall off ecclesiastis
 call offices/the Lord him selfe hath geue vnto the church
 and hath commanded that it should allways be kept and
 obserued. In keepinge wheroff surely bothe the estimaciō
 on and safegard off the church consisteth. For by this
 meanes the church shall haue bothe necessary helpes for
 hir vse / and worthy ornamentes for hir estimacion wh
 her by both all occasion off euell speakinge should be ras
 ken from hir enemyes that are allwais ready to deface
 hir for the least occasion / and the name off God / by mea
 nes off the church should be glorified before all men.

Therefore lest the name off God and his holy
 Gospell may be euill spoken off for our cause / lest the
 church want the necessary helpes which yt needeth
 for the preseruacion theroff / a carefull heed is to
 be had herein / to whom the charge off admyninge
 ge off yt is to be committed / which triall and exami
 nation seinge yt is so plainly described by the Apo
 file

file / yt is meruell how that ther be every where so many
 withe vs both corrupt in doctrine and defiled in life and
 conuersacion. For how many Papistes be ther now a da
 yes / that euen fiften yeeres after the reformation off reli
 gion / occupy the place of ministers in the church / partly be
 ing left in thos churches which before in tyme off Popery
 they vniustly held / partly also entred in our tyme and since
 the preaching off the Gospell: How many also be ther ada
 mytted to the gouernment off the church off most wicked
 life and vngodly behauior: Therfore seing the Papistes
 openly declare that they ar greuously offended herewith /
 neither can be brought to esteeme that to be the true reli
 gion off God / whose preachers ar so vn honest and the in
 terpreters wheroff ar so defyled / why do some complaine
 that both other myschises ar spronge of this reformation
 which we require / and especially this that the Papistes
 being offended with our contencion are further estraung
 ged from embracing the gospell: For what is it that may
 more further ther saluacion then if thes offences be ta
 ken away wherat they stumble and ar hindered: Off wh
 ich so I haue full disorder as ther be many causes / so I
 allwayes esteemed that the greatest and most waightie /
 That we leauinge this exact maner off tryenge and exa
 mininge which the Lorde hath commanded vs to obser
 ue and followe in this behalfe / keepe only I cannot tell
 what shadow and image off yt which we receyued from
 the Papistes. The receiuinge off which one error (to follo
 we the fancies off men in steade off the certen lawes off
 god) hath brought in (as vsuallly yt doth) infinite o
 ther: wherby it cometh to passe that the most worthy or
 der and degree is most unworthely prophaned / that the
 church like the popishe sanctuaries is full off vile and vis
 cious persons off all sortes / and the gospell euill spoken
 off by the enemies.

For

For wheras certen men haue authoritie that euery one off them twise a yeere may giue orders to whom and to how many they list / and that so great a multitude off suters come to them at the tyme off geving off orders / howe is yt possible that one man in a day or two should be able to proue and to examyn so many sewters beinge all for the most part vnkowne to him? how can he take any assay or make any triall either off Judgment in religion / or off ther honestie in conuersacion? For to subscribe is a small matter with them that thinke it the point off a wise man to dissemble / that dispence with them selues to do any thing that they may distroy the church therby / and whom Euripides hath perswaded to sweare with the tonge and to keepe the mynd vnsworne.

Neither is that excuse that is brought for those off vn honest life any thinge more sufficient which is wont to be made / by the testimonialles which commonly the suters bringe vnto them: seinge the Apostle expressly warneth the Timothe that he be not brought by other mens Judgements to lay handes to sone vppon any man / But if other do it rashly / yet he should keep him selfe free and vnspotted from any such fault / Although euery man knoweth what waight thes testimonialles ar off / seinge some off fauor commend ther kinsfolkes and Allies vnto the Bishopp by ther lettres: or others whom they would gratifie by ther authoritie: other some euen for couetousnes / and hopinge to deuide the pray with them that by ther meanes obreyne the benefice: For the couetousnes off some Patrons is to well knowne / who for ther owne gaine sake wil couenant with him / with whome they may for leaste: and sometyme if they haue any seruant in the house that can read / because the matter may be more easy lie gon throwgh / with such a one (who would be very willinge to geue the greater parte off his benefice if he

obtaine yt by his maisters commendacion and authority/ to chaunge his vile and base estate with some more honest and liberal condicion) they writee for him to the Bishop/ who hauinge this testimoniall/ either for negligence/ or often tymes to curry fauor with such men / doth easylie adimit hym. Therefore ther must be a triall off ecclesiasticall officers/ that all dishonesty may be taken away from that most worthy order and degree/ that ought to be a patterne and example to all other. which beinge done/ order would be take that here after before Elections/ ther be a dew ad iust prooffe and triall had of thos that are to be chosen: that we may exactly keep and follow the Lordes Canons ad decrees in this behalfe/ in keepinge wherof other churches at this day florish and haue done now a long tyme. And thus muche off Election. now let vs come to ordination. Ordination is a settinge a part off the partie chosen vnto his office/ and as it were/ a kind of inuesting him into it. for after the election / a certen order and ceremonie is wout to be vsed/ wherby the parties chosen enter as it wer into the possession off ther office. Now this ordination as we call it/ consisteth especially in two ceremonies: Namely in praier (wherunto also I referre the declaringe off his dewty) and laying on off handes. For the gospell is content to haue the ministers theroff inuested and ordeined by thes most simple ceremonies / nor hath any need off that carefull and curious consecracion off the lawe with which the priestes and Levites were consecrated.

And as for praier/ S. Luke telleth that when Paule and Barnabas were commanded by the holie ghost to be separated for the worck off God: the brethren praied for the before they were sent out to go on ther message. Likewise also the Apostles praied for the deacons which the people had chosen/ that the lord would blesse this newe chamberlainshippe as it were/ to his honor and the profit of his church: that he would edewe the parties chose with worthy gyftes

Act. 13. 9.

Act. 6.

gyftes and able the for the worthy execution of ther office. for ther is no doute but the Apostles applied ther praier to the tyme and state of the church/and that as before in the election of Marthias/so now also in the admissiō and allowance off the Deacons/they praied as the present occasion off the busines did require which was then to be done.

The other ceremony is the laying on off handes in praier time vpon the heade off the chosen: for so it seemeth that it was wont to be vsed/ as a thinge belonging vnto praier: that bringing in the chosen before God/and as it were presentinge the vnto him/ the praier off the church might be kindled and be the more zealous and vehement. and that it was wont to be vsed to this end/ yt appeare: he bothe by other places wher mencio is made therof in the scriptures/and also in the 19. off Mathew/ whē he telleth that children were brought to Christ that he might lay his handes on the and pray for them/as also in that place of the actes which I named before wherin it is repeated that the Apostles praied/laying on ther handes vpon the Deacons which were chose by the church. But this is a generall ed. Ther be other proper and peculier vses of it/wheroff the first pertaineth to the partie chose/the second to all the church. The partie chose was warned by this ceremony/that he was separated and set apart to the worke off god as appereth in the 13. off the act. and that he was taken out off the rest of the people to the doinge off that office as it were by the hand off god him selfe/wherby he might vnderstand that it was no longer in his owne power to do what he list/but that god had called him to his worke off whome he should haue a plentiful reward if he did finishe and perfect it/and off the other parte a iudge and a reuēger if he did cōtemne and neglect it. Therefore S. Paule stirring vp Timothe to the diligent discharge of his dewtie/in all partes maketh mencio off laying on off handes/warning him that he neglecte not that place and calling which he was called vnto for to

Act. 13.3.

1. Timoth.

4. 14.

prophecie by the laying on off the handes off the Elders/
 Furthermore ther is yet an other vse off this ceremony wh
 ich belongeth to the confirminge and strengthening off
 him that is chosen: who was admonysed therby to res
 member that the same had was allways ready to helpe to
 ease his burden and to beare him vp that had laid it vpon
 hym/that being assured to haue been called to his offic
 ce off god/he might execute yt with great corage being
 terrified with no feare or daunger. The second vse and co
 moditie hereoff that pertaineth vnto the church is / that
 they seinge this authoritie to be off god/and the partie set
 ouer them in his name/sould acknowledge and lerne to
 reuerence thos that haue care and charge ouer them/and
 to be obedient vnto them in such thinges as pertain vnto
 ther office.

And this is the right vse off that laying on off hand
 es which is vsed in the ordering off ministers. Which
 being left and forsaken / the Papistes and we that with
 out any iudgment keep ther fond and foolish Traditions
 vse an other sorte which was neuer practized in ordeinin
 ge off the Officers off the church / But in geuing off the
 giftes of the holie ghost to all thos that beleued and were
 baptized: not that Ordinary laying on off handes (the vs
 se wheroff ought allways to remaine in the church / but
 that which was extraordinary and serued only for a cer
 ten tyme and season. For by cause the Apostles. when they
 as the stewardes off God did distribute the holy ghost/
 that is to say the diuers and manifold giftes off the sp
 rit. to them that embraced religion vsed this signe and
 as it wer this sacrament off laying on off handes/Thes
 Joly fellowes who notwithstandinge that power off ge
 uinge the holie ghost was ceased/kept still the signe/ad la
 ying ther handes vpon the priestes / had them receyue the
 holy ghost which no man gaue them / no nor cold geue
 them

them onlesse y^e were extraordinarie / this beinge proper
to those tymes and to the apostles only . neither do they
consider that this ceremony is farr vnlike the other wh
ich they vsed to the ordeininge off the officers off the
churche / for this was wont to be vsed in those dayes all
most to all the faithfull / The other to thos only that had
some charge in the church / and that when they gaue the
giiftes off the holy ghost extra ordinarie: This was no
thing so as may plainly appere out off the places which I
haue named aboue both off Paule and Barnabas and als
so off the Deacons.

Act. 19. 2.
5.
Act. 8. 17.

And as for Paule that he had receyued the holy ghost
and was endewed with thos extraordinary giiftes bes
fore that handes were laid vpon him on this sort / It may
be proued by that / that Christ had appered vnto him from
heaven and made him a worthie vessell to beare his gosa
pell into all partes / so that streight way he preached in the
synagoges and declared Christ to be the sonne off god.
As for Barnabas Sainct Luke doth plainly witnes that
he was full off the holy ghoste (wherby I vnder stand the
extraordinary giiftes) and off faith whome also before
he testified to haue bene one off those that first professed
the Gospell / so that the laying on off handes which fol
lowed in the xiiij. off the actes was no geuinge off new
giiftes / but as the holy ghost speaketh in that place a sepa
racion and setting apart / and as it were a consecracion / to
the goinge aboute off a great worcke and taking vpon
him a more trauellsome charge and office.

Act. 9. 16.
20.

Act. 11. 24.
Act. 4. 36.

As for the Deacons we read that the Apostles wh
en they wer to the chosen / gaue warninge that they
should choose men full of wisdome and off the holy ghost /
wherby I doubt not But that they signified / that they
should choose off them that wer qualified with thos sing
uler and diuers gyftes and that the church accordinge

to ther prescription/ did choose the Seasones from emonges thos thre thousand which Sainct Luke had spoken off before. Therfore that the Bishopp in ordeining off ecclesiasticall officers and layinge his handes vpon them/ biddethe them receyue the holie ghost hath no shadow or shew of any practize off the Apostles/ but is a Popishe rite and ceremony folisbly at the first ad without any foundation off the scripture instituted by them/ or who so euer were the authors off it/ off an imitation off that which is not in deede/ But which they thought to be: And after receiued by the authors of our discipline (by ther leaue) with no great Judgment/ and yet kept in the church with asslitle.

Ther remainethe yet one thinge in this matter off Ordinacio to be declared/ which is to whode the right and authority off ordeining belonges. A pointe not so hard to be declared as that which hath already beene handled off Election/ Seinge that ther can be found no example where any one/ or the whole church haue vsed this authoritie in all the holy scriptures. Neyther any precept or commandement/ wherby either the Bishoppes or the people should thinck the right hereoff to pertain vnto them. For as for that place off Paule to Tymothe which allwaies they object against vs. Take heed thou lay not thy hands rashly vppon any, I trust it is sufficiently answered already/ and declared how that in thos wordes ther is nothing graunted to Timothe aboue his fellowes/ And that he was warned only to take heed off him selfe that he were not ledde away by other men / or should thinck that iff he did anything rashly yet might be excused by the example and authoritie off others. But contrarywise we reade euery where that in all ordinations ther were mo that layd on ther handes/ or if one did it yet all this matter was ruled by the authoritie off the counsell

Ordination by the Elders.

71

counsell off the church. Thus the Docters and Prophetes off Antioche ordeined Paule and Barnabas in the xij. off the Actes: likewise the xij. Apostles in the sixthe off the Actes laid ther handes vpon the Deacons that were cho-
se by the church.

Act. 13. 1.

Actes 6. 6.

And lest we should doubt to which off the ordinarie offices off the church the Apostles had left this power and authoritie Sainct Paule declareth that yt was the Elders that laid ther handes vpon Timothe. Off which patrimony left by the Apostles/ the Bisshope in deed (suche a one I meane as Paule describeth in his first Epistle to Timothe and the third chapter/ and in the first to Titus) is fellow heyre with others / and succeeded in some part as after more largely shalbe declared when I handle the authoritie off the Elders: But to be sole and only heyre/ they shall neuer proue by any right off the Testament or the will of the Testator/ nor that this possession is occupied by them without most vniust fraud and open violence and wronge.

1. Timo. 4.

14.

Therefore seinge as I proued hitherto therbe many and greuous faults in our discipline/ seinge the most holy lawes off god/ left vnto vs by the Apostles for the gouernment off his kingdome are violated and broken/ Seinge the fancies off men and the pleasures off seruantes are preferred aboue the commandement of Christ the King/ Seinge the church is so destroyed which he redeemed by his blud/ the holie offices prophaned/ and all thinges mingled and confounded together/ Let vs at the length earnestly and carefully thinke to amend thes thinges / let vs in deed obey his preceptes and lawes/ whome in wordes we acknowledge to be our King: Let the church and the good estate and estimation theroff be deare vnto vs. By fetchinge the discipline off the church fro me and from the Canon law/ we do wronge to Christ our Prophet and our prince/ and open a springe and founteine off errors in the church.

Church. Let vs therefore stopp those pittes and go to the founteine off the word off god. As subiectes let vs depend vpon the will off our King: And let vs make this first the most waightrie law in the reformatiō of our discipline/that no thinge be doone in it besides his word and commandes mēt/and that all thinges be framed to this good will and pleasure. So that if he hath forbidde any man to enter into the Church / to take vpo him any publique person therein or execute any office/ but vnto which he is chosen and called by him/iff he hath greuously punished the transgressors off this law who despising his commandement and goinge without the bandes that they were compassed with/break into other mens ground and haue beene so bold to prophane the holie charges with ther defiled handes/ let vs see and be carefull that ther be no suche thing amonges vs: and at the last let vs command thence Popishe priestes/ women that baptize in secret/Chancellors/Archdeacons and ther seruantes the Commisseries/ and Officialles and the rest off that trash that take vpon them the administring of discipline/to leaue off/and do ther owne busines/and suffer thes thinges to be executed by the that are called therunto by the lawfull apointment of god.

Ther is great fruit and comoditie that cometh by a lawfull calling: Let vs take heed therefore that we lose it not by ambitiō and bribery. Christ hath committed a certen prouince to be gouerned by his embassadors/And whō he calleth to any office he apointeth wher and amonges whom to execute it: why then do so many go wandringe and straying amonges vs? Why do we graunt so lose embassages? why do we commit an office to any man/whō we apoint not wher ad amonges whō to execute it (especially seinge thes wandringe and vnstable charges/ are wont to bringe infinit euill after the. But if any man hath an office committed vnto him/if his citie/ place ad Church be assigned wher to exercise it/let hi diligently performe which he hath taken

taken in hand: And iff he do it not willingly/let the magis
 strat compell hym to amend his dewty/or lette him be put
 out off his office.

And for thos faculties and dispensacions that ex-
 empt suche as will purchase them from this necessary doo-
 inge off ther duty/ let vs take away and abolishe/ as ha-
 uing first proceded from Antichrist him selfe / and yet not
 with out great offence receyued emonges vs / and decree
 accordinge to the word off God that who so euer is cho-
 sen to any ecclesiasticall office shall carefully and diligen-
 tly look vnto it/as one that is to geue accompt off the ex-
 ecution theroff in that noble and famous day off the com-
 minge off Christ. In elections / taking away the vsurped
 tyrany off the Bishoppes and all that confusion which I
 haue declared/ wherby dew triall and examinatio is hinde-
 red/ let the lawful choosers haue ther right restored to the
 againe: Let ther be diligent and exact examination had off
 thos that ar to be chosen: Let offices be geuen for worthy-
 nes and not for other respectes/left bothe the holy offices
 be prophaned/ and the church wanting hir necessary hel-
 pes and staves fall to the ground: last off all Let vs restore
 the right and trew vse off Ordeining ad laying on off han-
 des/and abolishe and take away this false and forged a-
 busetheroff. Thus farr haue I handled thos thinges that
 ar to be amended out off the word off god in this parte/
 which equally belongeth to all the offices off the church.
 Now followeth the next part which declareth what is
 proper and peculier to euery one: which also hath meruei-
 lous need off correction and amendement.

Thus therfore hauing synished that part wherin
 I haue fully and at large handled thos thinges that per-
 teyne equally vnto all that beare any office in the church/
 It followeth to shew how many sortes off them ther be
 and what euery man hath comon with other/or proper or

B

peculiar

peculier vnto him selffe. Of ecclesiasticall offices therfor
 somme are ordinary and perpetuall in the church / and so
 me are extraordinary which were vsed for a tyme but ceas
 sed afterwarde to be vsed any more. For in the fyrst
 age off the church / by the great goodnes of god towards
 his people that was but then yong and tendre / many di
 uers heavenly gystes were giuen. Which after when the
 church had growen strong and the gospel had been suffi
 ciently confirmed with thos miracles / wer no longer gi
 uen : but a certen firme and stable order was set to gouer
 ne the church by for ever. Which were / rather as Saince
 Paule calleth them gystes and Graces / then ordinary of
 fices off the church / No man I thinck can doubt but
 that they are ceased / seinge the gystes are geuen no
 more.

The questiō is somewhat harder off the office of Apo
 stles / Euangelistes and prophetes / which all seinge they
 are occupied in preaching off the word I will deferre to
 proue they also are ceased / to that place wher I deuide all
 thos that haue charge to interpret the word off god into
 two sortes : Therfore in the meane season omittinge the
 extraordinary I will begynn with the ordinary offices
 off the church / wher off seinge some be simple / and others
 some compounded / I will in the first place more fully and
 at large as the matter it selffe require he speake off the first
 fast and more simple part whence also the latter dothe
 holy springe. Therfore all the perpetuall and ordinary offi
 ces off the church that are symple / are contained in the holi
 scripture / in thes two names off Bisshoppes and Dea
 cons: for allethoughe the wordes them selffes are not so ex
 actly or as I may say so curiously obserued / as also it was
 not needfull they should / yet the somme and effect off this
 deuision is every wher reteined. So Saince Paule in his
 2, Timo. 3. first Epistle to Timothe / instructinge his scholler / how

to frame and sett in order the church off Ephesus (for the office off an Euangelist which Timothy bare) comprehendeth all the offices and functions off the church in Bishoppes and Deacons.

So also the same Apostle writinge to the Phillippias whos church was already established and set in order/ Paule (and as followeth) To the saints which are at Philippi with the Bishoppes and Deacons / 2c. In which place vnderstandinge by the name off Sainctes/ the faithful and as it were the citizens and body off the church/ vnder Bishoppes and Deacons he conteine the gouernours ad thos to whom any publique charge in the church is committed. Somewhat otherwise in the xij. to the Romans/ but to the same sence/ he deuiderh ecclesiastical offices into prophesing (which is ther office whom he calleth Bishoppes in the two places afore named) and Deacons hipp which distribution is also kept by Peter in the fourthe of his former epistle. But that keeping still the name off Deacon, he vseth the word speache for prophesyinge.

ROM. 12. 6.
7.

1. Petr. 4.
12.

This therfore is the true diuision off ecclesiasticall offices/ distributed by Christes chiefe Apostles into thes partes: wherby yt manifestly appereth that in a perfecte and well established church ther be both partes as it wer the right side ad the left side off the body/ and that neither off them can be wantinge with out the great deformity and mishapinge off the whole. As also off the other part ther ought to be no office/ no charge or functiō in ther church/ which is not as it wer a mēber off one of thes ij. partes/ and inseperably ioined with the rest of the body/ by which forme and paterne off the Apostles / iff we should examine the Romane church (I meane that Romane church that fell from hir first simplicity) and that liuelie image

B q off

Apocalip.

13. 11.

1. Epistle.

off the beast which is described by Sainct Ihon/framed and fashioned hie selfe after the fourme and patterne off the Romane Empire/as is declared by Clement / by other occasions in his Epistles/what need haue wee heere off a heauely kind off surgery to cut off the superfluity off so many and vnnecessary and needles partes/what wennes and what blemishes / wer to be cut off and cured in this behalffe? But ther appereth no lesse deformity in the want of thos partes which are naturall ad necessary/seing that in the romane church / one whole parte that is off Deacons is wanting. Off both which so notable deformities / I would our church wer free/and that ther wer nothinge in our metropolitane and other mother and cathedrall churches / that did imitate the superfluity off needles partes and mēbres/ for in the other deformitie in wantinge necessary partes we ar nothing inferior to the Papisstes them selues / for the Deacons are alike wanting in them both: as after more plainly shall appere when I come to that place.

A. 10.

28.

Eph. 6. 16.

Now let vs examin particularly the severall offices: And first off all let vs speake off the Bisbopp, The name off a Bisbopp cominge off the greek word *ἐπισκοπος* doth signifie a watchman or a scoutwatch who is appointed to watche in the campe or citie and to declare the cominge off the enemy : which name allso allthough he be sometyme gyuen to the Magistrat for that care he ought to haue off the people subiect vnto him/ yet of tner and more properly to the chieff charges off the church/ and to thos that are as it were the warche off the cytie off god / to keepe it not frō fire and sword which mortall enemyes can bring against it/ but from that everlasting fier and thos fyry dattes as the Apostle calleth them/ wherby most mighty spirites and most deadly enemyes off the church/go about day and night to enflame the cytie with all.

But

But seinge that euery of thes / some by spectall othe
 are more streightly bound to cōtinuall watche and ward/
 namely they to whom are cōmitted thos holy siluer trom-
 pettes to declare to all men all the word and commandes
 dement off god/the cōminge off the enemyes/ to thes pro-
 perly and specially is gyuen in the thirde off the first to Ty-
 mothi/ the first to Titus and other places the name off
 Bis hopp or wachman. So that in old tyme this was ras-
 ther a name off labor then off rest/off burden then off ho-
 nor/off busines then off ease. Now a Bis hop (iff we will
 trewly declare what he is) is the minister off the churche
 in heauenly thinges and such as pertain vnto god. For
 this/I thinck good to follow the wisdome off the Apo- Heb. 5.1.
 stle in declaringe the office off a priest vnder the law: seing
 that bis hoppers in the new testament haue succeeded as
 touching the gouernment off such thinges / to the priestes
 off the law. As for that I enclose all the office off a Bis-
 hopp in deuine seruice I ground vpon the same place off
 the Apostle who giueth no more to the priestes/whose
 office was nothing lesse honorable then the Bis hopes in
 this behalffe/yea had a greater shew off maiesty and ho-
 nor in certene pointes / in respect off thos tymes which
 had need off suche thinges. So the Apostle containeth
 the office off Timothe although he were an Euangelist/ 1. Timot. 3.
 in the gouernment / and administracion off the house off 15.
 god/which is the churche: And to omytte many other plas-
 ces to this ende/the Apostle to the Hebrues cōprehendeth
 all the charge off the Elders in the cure off soules. Heb. 13. 17.

And what greater and more sufficient witnes can
 we haue in this mater then off Christ our Savior and our
 Kinge who throwghly knewe the nature off his kingdome
 me/and had appointed to what vse to put euery one/how
 often doth he declare that his kingdome is not off this
 world/but off an other and more heauenly nature / and

such as pertaineth to the procuringe off the saluacion off
 men/wherin for asmuche as his whole embassage / and
 charge which he receyued off his father did consist / he was
 Luk. 9.58. wholly occupied therin/his doinge and meditation was
 12. 13. allwaies vpon it/ he medled not him selfe with the thinges
 14. 21. off his world: but day and night had his charge before
 25. 26. his eyes and exercised him selfe therin: warning also
 18. the Apostles that they should not hope to obtaine the glorious
 36. shew and honor off this world/ seinge his Kingdome
 was off an other nature: yt ruleth the affections/ye
 gourneth the troublesome mocions off the mynd/it moderateth
 inordinate lustes/ and bringeth euery mā to the doinge of his duty/
 yt lifteth and raiseth vp againe those that were fallen and beaten
 to the ground/ it confirmeth those that are sick and weake with
 the grace mercy and goodness off god: it bringeth the men from
 receiued errors wherby they were cast hedlong into all daunger
 and mischiefe/ to the true honoring and worshipping off god: he
 tould them that he would vse their labor to these endes:
 Math. 4. They should keepe his foulds and feed his flock and his
 19. lambes: This should be their race to runne in / These their
 21. 15. listes wherin they should exercise them selues/wherin if
 16. 17. they behaued their selues with praise and commendation
 they should looke for as Sainet Peter saith an euerlasting
 crowne off glory.

This is therefore the dewty off a Bisshopp/which I will not
 here curious ly enquire how faithfully they execute / seinge they
 be bound to no speciall charge but content with a generall
 ouersight off the Dioces / have exempted them selves from
 the necessary charge off the Bisshoppes dewty. Let vs rather
 see wether I haue iustly compassed in the whole office off a
 Bisshopp in the handlinge off Religion and the seruice off God.
 For it is an old opinion and receiued off long tyme/ that Bisshoppes

pes are not so lymited with doinge off the seruice off God / But that they may also handle the thinges off this liffe and gouerne both at once the church and the common welth. Heroff yt comethe that our Bishoppes are Iustices off peace/and haue authoritie to see the Queenes peace keprand to cast the breakers off yt into prison / and bondes. That they haue authoritie to heere pleas / and also to Judge off in ther courtes/pleas off willes and Testamentes and other cyuill thinges. Heroff also it is that the same titles off state and honor that are geuen to the noble men / are geuen to them: wheras Archbishops are saluted by the most honorable and Princely title off Grace / An other is called Bishopp off the order off the garter; An other Counte Palatine : And all off them honorable Lordes wherupon some are displeased that the Chancelorshipp off this realme / The Presidentshipp off yorke / and suche like honorable offices / which were wont in popery to be theres / are now geuen to honorable Lordes off cyuill estate : And complayne off yt as though they had wrong offred them. Therefore they do vniustly and without any cause/and contrary to ther dewty/desyre / and vsurpethes thynges/or ells / I haue not done well to enclose all the office off a Bishopp in the administracion off heauenly and spirituall thinges; wheroff let vs se whither is to be thought.

That that is ould and auncient / yt may sufficiently enoughe appere by this / that such Ambition and busyinge off them selues is forbidden by the old Canons / yea furder / the greuous complaynt off some off the old fathes touching this matter are knowen well enoughe and to be found in ther writtinges / who partly inuey and sharply reprove them that

In the canons which are called the Apostles canons, the 6. 80. ad 82 and Confil. Carthag. 3. Canon. 18; 29. 20.

that brought in this confusion / partly lament that by that meanes / they were called from ther owne particuler dewty: which also we here saye some off ours do complaine off / and confesse that they haue only one houre in the weeke to thincke off preachinge: And that in a manner wonne by force out off the importunitie off cliētes: whom Terēcīes mēedemus worthely would merueyle / at to see thē to haue so much leysure from ther owne busines / that they may look to other mens.

But this that is now so amplified and growen that it is become intollerable / and no lesse daungerous for them selues then for the church / sprang at the first as all most all other mischiefes haue done from begynnings that were not so euill. For first off all this busines was wholly priuate / and controuersies were frely giuen ouer to the Bisshoppes by the consent off the parties / who trustinge there conscience / thought by this meanes to haue the best issue off ther matter / After it grewe / by the Authority of Princes: who partlie off a good mynd but not warie enough / and off a desire to adorne and beautifie the church / partly also because they them selues were hindered with warres and externall busines / gaue authority to Bisshoppes to correct euē such with ciuill punishment as should trouble the church.

Last off all it so infinitely spread out her bowghes by the couetousines and ambition off the Bisshoppes / that ther was no honorable office in the ciuill state which they did not partly begg / partly receyue willingly and with great chances being offered / till they had myngled the church and the comon welth / ciuill and ecclesiasticall matters / and cōfounded the kingdome and the bisshpricke together. But as that which god hath ioyned no mann can seperate So we may not thinck that any mā can ioyne or couple together that which he hath seuered and deuided a sonder.

And

And if it be vnlawfull to alter and change the boundes
that our fathers haue sett / how much lesse is it lawfull to
change those boundes and lymites that the Lord hath
bounde vs with all / and wherby he would haue vs se-
uered and deuided from others / and by this deceit to en-
crease Patrimonies and possessions. For that ther is a gre-
at difference betwene the cyuill magistrat and them that
haue charge off ecclesiasticall matters / That sufficiently
dothe proue / that wheras first off all both powers were
confounded together in Moses / The lord leauing him on-
ly the charge off the common welth / committed the gouer-
ment off the church to Aaron his brother. And set so gre-
at distance betwene them bothe / that the kingdome could
not only not be gouerned by the highe priest him selfe /
but also by none off the same familie / name / or trib / Nor
contrarywise the priesthood / off any off the kinges stock
or off the royal blud / house / or tribe / and fynally off none
but a Leuite. So they were diuided a sonder not only in
ther owne persons / but also by families and by tribes:
which distinction and difference was allwaies diligently
obserued by all that came after / vntil king vzziah being
puffed vp with pride as it is expresly noted in the holy hi-
story vsurped the priesthood and burnt incense in the tem-
ple off god. But he wet not away scotfree with his pride /
but being sodenly stricken with the leprousy was made an
example for all ages to take heed off the like boldnes / to
confounde and mungle thos to gether which the Lord did
deuide and set a sonder.

But ther was no priest for many yeres after that
medled him selfe with the gouernment off the kingdome /
vntill first Aristobolus most vnadvisedly after the retour-
ne from Babylon / ioyned the kingdome and the priests
hoode / the myter and the crowne together. For wheras
we read that Elias / Samuel / and Daniel / exercised both
offices /

Proverbs.
12.28.

2. Cron. 26.
16.

Euseb. 8. bo
ke. of his
preparati-
on to the go-
spell.

offices/ It was altogether extraordinary / neither ought to be drawne to the ordinary and perpetuall gouernment off the Church. Allthoughe vnder the law many thinges wer done by the Priestes which cannot be now done by Bishoppes. And they wer put to many thinges to which yt wer not lawfull that the Bishoppes vnder the Gospell should be applied which was in respect off the publique law / wheroff they wer as well keepers and interpreters as off the morall / beinge made and gyuen by the same lord / so that it was needfull to vse them to many thinges whereunto ours may not neither ought not to be put.

Luk. 12.

Math. 20.

26.

Luk. 12. 25.

Mark. 10.

41.

As for the Gospell what can be cleerer then the difference that it maketh in this case: wheras our sauior him selfe off whose example we ought to lerne / refused to deuide the herytage betwene the brethren as a thing not belonginge to his office / and oftentimes he reprouerhe and represseth the like desyer off the Apostles desyring and longyng after such thinges / he detested all this lordinge and exercisyng off domynion together with the titles off princes and honorable personages and such like titles and names: professinge freely that thes honors wer ciuill and wordly and therefore to be sought for at other mens handes: which they should not thinck might begotten at his handes that had no such like thing in all his kingdome: By whom they wer called indeed to greater offices / greater I say and more honorable in respect off crew honor / although not for the outward shew.

And this the Apostles wer taught not only by the preceptes and voyce off their master / but after also by their owne experience / that this spirituall charge to be well done can be ioyned with no other / so that they gaue ouer off them selues / even the charge off the pore with

is as

is an ecclesiasticall office and so neere off kindred vnto the other / that it seemed they might well haue stode together / and lymited ther office in the seruice off God alone. Act. 4.

And iff it be so that the ministers off the word off god ought not to be charged with prouiding for the widowes and for the poore / that being free from any other charge / they might wholly bestowe them selues vpon ther owne / how much lesse lawfull is yt / that they should be called away from ther owne office and derry to do worldly thinges and belonging to the ciuill Magistrat. For thus thou dost not only gather hinderances vnto thy selfe / to hindre the that thou doest not thy duty / otherwise then either good souldiours or conninge wrestlers are wout to doe / but also dost wronge vnto an other into whose ground and possession thou breakest in by force / which thing seinge the Apostle in the xij. off the Romans chargeth with ambicion and to much busines euen in ecclesiasticall offices / wher calling vs diligently from this being wisser then we ought to be / exhorteth vs to a Christian like modesty / and to be soberly wise / how much more shall he be gilty off the same cryme that mingleth and confoundeth together thinges so farr different and diuers off nature.

1. Timot.
2. 4.
1. Cor. 9.
14. 15. 16.
Rom. 12. 3.

For who knoweth not that the office off the Magistrat especially consisteth in thos thinges which belong to our life and to our goodes / and hath not to doe with the holie ceremonies / but only to see by his authoritie that it be administred by them / by whom / and in what manner it ought to be by the word off God / but that he admynistred nothyng hym selfe : And agayne who knoweth not that the Bysoppes Office

Rom. 13.

L ij

is bound

Heb. 5. 2. &
13. 17.

is bounded and limited with spirituall matters and care
off sowles / and hath no charge off the common wealth /
nor off the state off his life? Or that the Magistrates are
carefull for the body and thinges belonging therunto /
The Bishoppes of the soule and that which appertaineth
vnto the soule? And that the Magistrates are carefull
for this fraile and brittle life / but the Ministers off that
blessed life which endureth for euer? Therefore seinge the
Lord God vnder the lawe beinge about to plant the pries
sthoode as a tree hard by the Magistrate his neighbors
grownd / knowinge well what the nature off this tree
was (namely that it enlargeth and spreadeth out his roo
tes farr abroad as the figg tree or the olyue tree doth / and
therefore was to be set furder off lest that any contention
or striffe should afterward arise) seuered yt by a most
greate distance / and greater then the space off ix feet wh
ich Solon commanded in such like trees / from the Ma
gistrates grownd that lay hard by / let godly Magistrates
diligently take heed / beinge admonished both by the or
dinance off the most wise god / and the example off the Ro
man Empire / that they suffer the Bishoppes to chalenge
no thinge vnto the with in ther ground / nor secretly so roo
te them selues with in the same / that they be afterwarde
compelled (as we reade many Emperors haue done) to
strive with them for ther owne right and patrimony. And
seinge God hath punysshed the transgression off this his
law touching the distinction off the two estates / in a no
ble prince and godly otherwise / why do we not feare that
he will shew the like punyschement in the like fault off the
Bishoppes? And seing Christ hym selfe did refuse the
kingdome being offered him / nor would handle the lest
euill matters / no nor to agree brethren therby / Seinge
the Apostles would not ioyne any other office though it
were off the same kind with ther owne / no nor the charge
off

John 6. 15.

Luk. 12.
44. 6.

off the poore and widows/that they might bestowe them selues wholly and attend vpon ther owne / seinge this as greethe better with the kingdome off Christ/ and the other with the kingdomes off this world/ what iust excuse can they lay for this ambition and busyinge off them selues/ or why do they storme so when we call them frō the ciuill courtes to the churche/ from the Iustices benche/ to Moses chaire/ from a kingdome and a lords hipp/ to a Bisshoprick and ministerie.

We reade in the holy history that Azariaz the highe priest cast out king Vzziah out off the holy place/ and that worthelie/ because the lawe so commanded. And Sozomenus telleth that when Theodosius the emperor would haue gone vp to the highe part off the temple/ Ambrose for badde him/ because as he said/ that was the Bishops place/ and comanded him to sit belowe with out the chancell. whiche I do not reherse to this ende that I do allow off those superstitious and proud separations off the bishoppes from other mē/ but seing this ther inordinate desire off catching to them selues/ to stirr vp kinges and magistrates to a iust care of maintaining ther owne right / and in like manner to bound and lymit them within there chancelles and quyes/ and commande them to keep them selues with in ther boundes and limites/ and to know also ther barre and ranges. And iff they had carefully scene to to it when this plage beganne first to creepe in/ surely the ambition off churche men had neuer come to that vnspeakeable pride that we haue scene it at/ that they might glory off the power off both estates/ and as we vse to speake off both the swordes / off a triple crowne/ off treading vpon the Emperors neckes and suffering kinges to hold ther stirrappes. But seing they looked not vnto it neither regarded it / at the last when the Apostles wer dead/ who as in old tyme that noble worthy Gedeon / desired not any vns

2. Chro.

26.

Levit. 13.

46.

2. booke off
his Ecclesi-
ast. Histor.

lawfull Kingdome or Lordshipp in Israell / and the natural children desired likewise no such thing / At the last I say / this bastard Abimelech rose vp: that ambitiously sought an vnlawfull Kingdome / and named hym selffe bothe a father and a Kinge : but it is to be hoped that same end and the like destruction will come vpon this Tyrant that in old tyme came vpon Abimelech / for I doubt not but Joathans parable is as it were an oracle vttered against this ambition: And it is altogether to be hoped / that as the empyre is weakened and almost brought to nothing by hym / wherby he hath obtained this infinite and princely power and authoritie / so it will one daie come to passe that he shalbe destroyed againe by the empyre.

But wold to god / that only the Bramble off Rome had desired this Kingdome and lordshipp : and that our olyue trees also and our figg trees and our vynes had not left ther fatnes and ther sweetnes and most excellent fruit / for the desire off lordshipp and gouernment. For the preaching off the gospell is in deed most sweet and pleasant fruit : and with this ther new wine they reioysed both god and men : as also with the oyle off the gospell more precious then any balme / and off sweeter and more fragrant smell / then that which was poured vpon Aarons hedde. For we complaine that euen our bishoppes haue gotten this lordshipp into ther handes : and finde great want / and long for / those excellent fruites againe off that wyne / and those figgas / and Olyues / which in old tyme the church was wont to gather off ther Bishoppes. And surely I am afrayd that we wishe and longe for them in vayne / and lest that they beinge delighted now with an other kind off fatnes and off sweetnes / that is off Riches and Honor / haue already begonne to neglect and despise the other / and will so contynue to despise yt.

But

Judg. 9. 8.
9. 10. 11.
etc.

But the Lord will see to thes thinges / who off his good will / will provide for his church / either by them iff they will come to the first root and stock againe / or els without them / yff they continew to neglect and despise the same (But peradventure I haue bene to longe in this part / beinge moued both with the vnworthines off the thing and the daunger off the church.

Now seing as I suppose yt is sufficiently proued that the office off a Bisshopp is lyimited in the administration off heauely and spirituall thinges / let vs particularly declare the seuerall partes off this office. Which consist partly in teaching and interpretinge off the word off God / and partly in makinge praiers for the church. For thes two are so linked together / that they may by no meanes be separated. For he that takethe cure off teachinge the church / hath layd vpon hym also the prayinge for the church. And contrariwise the office off prayinge and makinge solempne and publique praiers for the church in respect off his office / can / nor ought to be committed to no man / but to hym that hath the power allso to teache the church. For we read that thes two wer allways so ioined and knitt together / that he that off office did the one / was bound to the doinge off bothe. Neyther haue thes at any tyme bene seuered or drawen a sonder.

So the Priestes vnder the law wer bound to bothe: as Moses expressely declarethe in the blessing off Leuit. They shall teache saythe he Jacob thy iudgmentes and Israell thy law: They shall put incense before thy face and bourn offeringes vpon thy aulter / For / that prater and Supplication was shadowed vnder the law by burninge off perfume and incense / It ys playne by many other places

Luk. 1. 10.

Apocalip.

8. 3. 4.

1. Sam. uel.

11. 23.

other places and namely by David who without question in the 141. psalme alludeth herunto: and the first off Luke wher it appereth that all the church vnderstood it so: wherunto also S. John alludeth in his revelation: Like wise also the Prophet Samuel answeringe the people that desired him that he would pray to god for them/ God forbidd saue he that I should offend against God in ceasinge to pray for you/ for I will also teache you the good and perfit way: declaringe ther by both/ to belonge to his dutie / So then in the Priesthood and the Prophecie two off the chiefe offices in the Jewishe church (which our Bisshoppes do resemble / iff we compare the Pastors with the Priestes/ and the Doctors with the Prophetes) These two offices off teaching and prayinge were ioyned together.

1. Timot. 2.

1. Timot. 3.

And do not the Apostles in the gospell wher they leaue the ministringe to the pore/ professing that they did it to this purpose that they might more frely geue the selues wholly to ther office/ do they not limit ther office with thes two partes off preaching and Praier? Paule also in his epistle to Timothe doth manifestly referre praier to the office off a Bisshoppe: whereas geuinge order off stablissinge the church off Ephesus hauing declared the forme off publique praier/ after sheweth at large/ what maner off man he ought to be. Therefore seing it is plaine by the perpetuall vse off the scripture that thes two belong both to one and the same office/ They cannot in any sort be drawen a sonder: and an vnlawfull diuorcement it is / when as our ministers (I speake off thos Curates that are vnable to teache) are off this condicion ordeined to the ministratione / that they reade ther seruise and prescript praier/ out off the booke: but that they be not so bold to teache or interpret without newe and especiall authorite graunted to that purpose.

But

But some men will say / They are not able to interpret the scriptures / Surely if yt be so / they are well and worthely and by the commandement off god forbidden to interpret yt / But that is not well / that they are not also forbidden to reade the praier: seing that thes two / preaching and praier which are bothe but one office / are torne and drawē a sōnder cōtrary to the ordinannce off God / and a certen new and lame mynistry is brought into the church / by the boldnes off men. Thus therefore hauing described the whole dewty and office off Bisshoppes / let vs come to that which is proper and particuler / in ther election and ordination.

The Election therefore off Bisshoppes (that I may be gyfther) because the whole safety of the church is in daunger in tharactio) ought to be ioyned with most earnest praier to god / that it would please him to direct the iudgemēt off the choosers which his holy spyrit / to prouide a worthy and an able Bisshopp for his church / and not suffer them being ledd away by any blind affection to be deceyued with so dangerous an error. For hiser both the reasons which I haue already brought and especially the example off our Saniour Christ him selfe doth leade vs / whom Sainct Luke reherse the to haue spent the whole night before the choosinge and declaringe off his Apostles / in supplication and praier / which also the same Luke reherse the to haue bene practized by the Apostles in the election off Mattheas. Which all men vnderstand ought to be necessarilie restored againe / that obserue and marck the successe and fallinge out off our elections / farr others wise taken in hand.

Luk. 6. 12.

13.

Act. 1. 14.

But I trust I shall not need to take much paines in so cleere a matter. Therefore I will go forward and declare what a one he ought to be / who shold be chosen a Bisshopp / It is already plaine enoughe by that which hath bene

¶ bene

Math 5.
14.15.

1. Timoth.
4.12.

Rom. 2. 21.
3. 6.

bene said that in the choosinge off a Bishopp the respect
all care and respect ought to be off his learninge / seinge
he is chosen to teach and interpret the word off god vnto
to others: althoughe also ther ought to be no common
and ordinary but a singuler and chiefe respect in examy-
ninge his manners as beinge suche whos smallest faul-
tes for the high place wherein they are / can by no meanes
be hidden and couered. Seing that the ministers off the
word off God as Christ warneth the Apostles / are like
vnto cyties that are vpon the mountaynes. Therefore se-
inge they must dwell in the eyes off men and in the sayrest
light / and as our Sauior Christ saith in the same place /
be put as it wer vpon candel stickes that they may gyue
light vnto other / It is meet that there holines off life / go-
dlines and moderat cōuersacion should shine like lightes
amonges men / wher vpon the Apostle Paule settinge fur-
th in Timothe a lawfull minister off the word / declareth
that he ought to be such / as may be an example / or glasse
and a patterne to all the faithfull in loue / in chastite / and
in all the order off his life.

And sure good cause it is he should be innocent /
that asketh other mē account off ther life: seinge nothing
is more iust then that he that teacheth other should first
instruct hym selfe / and that callinge other men from shae-
me / he should keep hym selfe free from any spot or blos-
mish. For what a shame is it / when the sick man may
say to hym that wolde help him / Physicion heale thy selfe
first / when thos thinges are cast in a mans teeth which
Paule vpbraideth the Jewes with all / thow that teachest
an order teachest not thy selfe and thow that preache-
st a man should not steale stealest thy selfe / And againe the
name off God is blasphemed amonge the gentils for your
cause. Therefore seing that they are set in so highe a place
that the example off ther integritie not only edifieth the
churche but also glorifieth god therby. And contrarywise
ther fautes and errors do geue occasion to straungers

Our eyes must be bent vpon this heauen and firmament wherby stormes and tempestes are much more certainly fore sene then by the other / This is the helme off our life which who so euer hath not lerned to steare and gouerne he may well be put to some other seruice / but let hym not come into the sterne and iff he be do / let him be put out againe. For it is very good reason to requyre off an Artificer knowedge off that art which he professeth / to requyre off a Capraim and a Generall / knowedge and skill off war fare and chieualry / off a physicion / that he know how to maynteyne the health and to recouer them that are diseased.

Exod. 28.
20.

Deut. 33. 8.

And vnder the law the Lord apointed his priestes that they should be suche as might be able when they wer asked / to answer out off the law off God. Which wer adorned not only with the diademe and myter but with thos xij. Jewelles and precious stones which Moses for ther lighsome clerenes and perfit beauty calleth Vrrim and Thummim: by meanes wheroff they asked off the Lord in all affaires: by which two names sometymes all the priesthood is signified / to teach vs that he that hath not them / hath nothing. And that ther is no priesthood without Vrrim and Tummim. To whom seinge the Bisshoppes as parteininge to this matter haue succeded / althogh they had put on Aarons tunicle Ephod or Diademe / yet iff thos stones shyne not in ther brest / wherby (as Ennius. saithe) men being doutfull of there matters what to do / may be certefied / that they take not waighty thinges rashly in hand / we acknowledge no stock nor succession off the Priesthoode / nor all the rest off the garments off Aaron. And seing we haue now in thes tymes no other meanes to be certified off the will off god besides his writt word and the holy scriptures: And seing it is sure that this word is come in place off the Ark /
the

the Sanctuary/the brestplate off Judgment/ and all the other ceremonies off off the old law/ euen as thos in old tyme wer necessary for the priestes/ So now is the vnderstandinge and knowledge heroff for the ministers off the word off god. Therfore the Apostle Paule warneth Timothe that a bis hopp ought to be able to teache. When ras declaringe that he ought to be suche / he speaketh not off it as off some helpe or ornamēt/ but as off the nature/ matter and substance off a Bis hopp.

And that we may more fully vnderstand what the force off the word is and how many thinges are conteined vnder it/he declareth it more at large in his epistle to Titus/sainge / a Bis hopp ought to be suche a one as holdeth fast the faithfull word according to doctrine/that he may be able also to exhort with holesome doctrine / and reprove them that speake against it. But how is it possible that he should be able to exhort with sound doctrine vnlesse he hath first lerned that sound doctrine him selfe out off the holie scriptures? And by what meanes can we conuince thos that speake against it / but by the scriptures as it is reherfed in the Actes that Apollos did? Finally how shall he be able to do that which Sainct Paule commandeth Timothe / namely to instruct / to teache to reprehend / reprove / and exhort but by the Scripture? which as the same Apostle in an other place teacheth Timothe are able to furnishe the man off god that is to say the minister off his word to do all thes thinges according to his dewty. And seing Sainct Peter witnesseth that we are begotten againe into a new life by this seed and being borne are nourished and grow vp by this milk/ how can it be that any man with out this seed should gett children vnto god/or nourish and bring vp such as are begotten off other. The kingly Prophet Dauid doth witness/that he knew not which way to go yf this lampe did

Act. 18.

25.

2. Timot.

4. 2.

2. Timoth.

3. 16.

1. Peter. 1.

23.

1. Peter 2. 2.

Psal.

139.

not 105.

not shine allwaies before hi to direct him in the right way.

Therefore seing the Ministers off the word are commanded to lead vs in the right way / They ought to be Torchbearers and to cary this light kindled in ther hand which may first geue light vnto them selues / and after also to those off whom they haue receiued charge to leade them in the waies off god. And off this office off leadinge / guiding / and geuing light / come those worthy names and titles wherby they are called in the scriptures stars off the heaue / the salt off the earthe / the light off the world / and guides off the blynd and such like. But onlesse thes starres do shine / and onlesse a gret deale off light be first gathered into these Sonnes as there was in the first creation when the Sonne was created to rule the day / if I say the sonne yt selfe be not first lighted and kindled / It cannot shine to others / nor shew the way by that light it hathe not: so likewise yff the salt be vsauery wher with shall a man season yt. The like may be said off those who are guydes of the blinde: for as our savior saithe / if the blind lead the blind they must both fall into the ditch.

Apocalip.

1. 20.

Mat. 5. 16.

Luk. 6. 39.

Mat. 5. 13.

Mat. 15. 14.

Luk. 6. 39.

1. Cor. 4. 1.

Malach. 2.

7.

And that we may more surely be perswaded off this doctrine / Let vs consider some other names and titles (for it wer an infinite thinge to gather all) wherby ther office and dutie is declared. Sanct Paul saithe that the mynister is the Stewarde off god: And addeth in the same place / A disposer off the mysteries off god Therefore bothe he ought to geue meat to the lords household in due time / and the household must aske thes Mysteries off the steward: As the Egyptians when they came to the kinge in the famyn wer sent by him / to his highe steward that had the disposinge off the corne. As it is also expressely said by Malachy the Prophete / That the lippes off the priest keepe knowledge / and the lawe shall be asked at his mouthe. Therefore this steward ought to be suche an other as Joseph was: that hath gathered to gither great store of corne / and filled his barnes and granaries / and

stored the store house off his breast longe before with the victualles/that he may minister to the necessitie and famine off the people. And this is that scribe which the lord him selfe doth witnes to be made ready for the kingdome off god/that is for the preaching off the Gospell: that is able to bringe out off his store house/as the houshold shall have neede bothe newe store and old.

Mat. 23. 34.

To the Ephesians S. Paule saith/that the pastor and the Doctor wer given off Christ/to the buildinge off his body as it wer off the temple off god/that this most noble frame and more meruelous then the most beautifull frame off this world might be builded. But he that cannot tell how to handle the tooles and instrumentes that he should occupy for his buildinge/what his he able to doe worthie the precious foundacion wherupon he buildeth. The same Paule as he calleth the church the Building of God/so he calleth it his husbundry: which althoughe it receiveth increase of the only blessinge off god/yet ther be some servants set to plant it and to water it / in respect of which watering / in other places also they are compared to the heaven and to the cloudes and the doctrine with the raine and with the dewe. But if the cloudes be such as S. Jude speaketh off/Clouds without water: and this Heaven/such as one as the lord treateth in the lawe to his people when they shall offend hym/harder then any yron or Steele/how shall the field or herbage off the lord florish or bring forth fruit? But because it wer an infinit thinge to gather all the names off ministers which are innumerable/let us leave the rest and consider only the name off a Pastor and Sheppard. For how many thinges are contained under this one name of a Sheppard/how infinit a care and wonderful knowledge off divers and sondry thinges/namely that he keepe the flock day and night even with the daunger of his life from the wolves (wheroff S. Paule diligently warneth the bishoppes off the church of Ephesus / that they

Eph. 4. 12

1. Cor. 3. 6.

Deut. 32. 2.

Epistle. 12.

Levi. 26. 39.

Act. 10. 28.

29.

frede

Ioh. 10.
4. 9. 11. 16.
Ezech. 34.
4.
Zachar.
11. 16.

feede the sheepe/rule them with the shepheooke/call the by name / and leade the out to the holesome pastures/ad sweet runyng streames / and after bringe them to the fold againe / which that Archpastor and chiefe sheppard did fully and thorowly performe. Furthermore what lettinge wereye needefull to haue to do those thinges / which Ezechiel and Zacharie require off the Pastors: namely/to strengthen the weake / to heale the sick and diseased/to bind the broken / and wind vp thos that are bruised / to seek thos that are lost and to bryng home againe to the fould thos that goe astray. Therefore no man may be chosen to be Pastor or sheppard off the lordes flock but he that is endewed with thes diuers and manifold giftes whos voyce may be insteade off a shepheooke to rule his sheepe: at the hearing wheroff they may go in and out: that knoweth what feedinge and what waters is fittest for the flock: and synallie that perfectly vnderstandeth how to helpe and heale the weake and diseased.

Neither let any man here complaine that I am more seuer and rigorous then needethe / seing that which Paule requireth is nothing lesse/that is to say to teache in sound doctrine/to raise vp thos that faynt/to cōuict thos that resist / to strengthen thos that shake and are fallinge/to breake the proud and stubburne / to allure the godly by hope of reward to all verue and honesty/and to reuise the wicked from synne / by menacing and threatninges.

For/for the first point that is off doctrine / what a man (thinck we) ought he to be/that ought to vnderstand that he be able to teache thos misteries / meruailous to the Angelles them selues / and vknownen in the worlde not longe agoe / off god manifested in fleshe / iustified in spirit/ receyued vp in glory / and so forth as Paule most notably reherfeth/ and which (he declareth) that the good minister

1. Pet. 1. 12.
1. Tim. 3.
16.

minister off Christ ought to teache vnto the church. Furthermore who but a lerned man / and well taught and brought vp in the schoole off Christ / is able to discerne betwene sound and corrupt doctrine: and to geue that as most wholesome food and pleasant waters vnto the flock / and that also fitly accordinge to the varietie of diuers times: and of the other part to knowe and perceiue in tyme / and wisely to auoide / false and corrupt opynions or foolish and vaine questions which as the Apostle saith like gangrenes doe fret to the ruine off the church. And doth it not require a merueilous great diligence and singuler knowledge in the holie scriptures to prescribe all orders and degrees off men what they ought to doe / what is fitt for euery one and what euery mans dutie is: to declare the dewty off kings and magistrates / to shewe the obedience off subiectes / to preach the law / the gospel / repentance / faith which S Paule in Timothees person / prescribeth all ministers to preach / and in the person off the Auncientes off Ephesus / wherin takinge to witnes that he had done so / exhorteth them to followe hym and to do the like: How hard a matter it is to stay thos that are fallinge / by the comfort off the promises / to refreshe and ease thos that are weary and heauie laden / to raise vp them that are beaten downe to the ground / as it were from the graue againe: Thes thinges had neede off a heauenly kind off cunninge and knowledge / and off that learned tonge wherby Esay witnesseth that he refreshed thos that trauiay led and wer weary.

2. Timoth.
1. 17.

Acts. 20.
17.

Esai. 5. 4.

But that I be not to long in this matter / and that I omitte both many other thinges / namely thos deuiue and merueilous secretes off the election off the faithfull and reprobacion off the vngodly / how great is that one thinge / to be able to answer whē he is asked in all matters / what the lords will and pleasure is / and to be as it wer the oracle off the church / which it is not possible any man should be able to doe / without a great and excellent knowledge off the word off god (which only is left to vs in steade off the Sanctuary / off the Ark and oracle off god vnder the lawe) no more then it was possible

¶

sible

able to execute the priesthoode with out Drim and Thummin;
 Therfore seinge ther is so great art required to the govern-
 ment off the churche/and seinge as it is said by one in an other
 case that it is a pece off worck that had need off many rakling-
 ges/helmes/and oares/no man ought to haue the guidinge
 heroff committed to him but he that is expert and cōinge;
 neither is it meet to set a boate man or a skoller to it. Who by
 reason off his ignorance in the starres/iff he were in the mids-
 dest off the Sea/cold not tell wher aboutes he were/but shold
 be compelled to crie as it is in the Poet.

O Syrs we know no east nor west.
 wher Sonne doth rise or goeth to rest.

It wer more meet to set heere to the governmēt off the ship
 the cōingest master that ever was who lookinge to the word
 off god in steade off the north starre may bring it with streight
 and direct cūse to the haven. Further it is also to be consides
 red in this quest:ō/that the case is touching the governmēt off
 the churche/off feedinge of the flock off the lord/of keepinge
 iherusalē the citie off our god/off building the temple off god/off
 the body off Christ/ then the which ther is nothinge more so
 be esteemed in heauē and earth. That we may the rather deter-
 min/that suche a flock that hath as many goulden fleeces in it/
 as ther be sheepe/ought to be committed to the keepinge off
 none/but off a most cōinge/paine full and diligēt man/and as
 it wer an other Jacob. For who is he that wer able to answer
 the Lord for the losse off the lest sheepe off this flock: At whos
 bringinge to the fould againe after it hath wandred and gone
 astray/seinge the Aungelles are so gladd off and reioyce/ iff it
 wer lost would they not in a maner lament/ and would not
 heauē and eaarthe put vpon them mourninge apparell for the
 same: yff then we commit this flock vnto a shepphard /that
 not only sekerh not the lost sheepe/nor binderh not that which
 is broke/but cānot if he would/howe many would be lost/and
 how greatly do werbinck that the lord off the flock will estees
 me so great a losse: What would he say not only to the shepher
 des

Genes. 31.

38.39.40.

41.

Luk. 15. 10

des but to his stewardest that had set such a one over his flock. Surely all ther Judgement is pronounced by Ezechiel/ namely that both the watchemen / that geue not warninge off the enemyes / and the cytie also that seteth such watch men ouer them / shalbe bothe taken and perishe to geether : and by our Sauior Christ sayinge / that if the blynd leade the blynd / both shall fall into the ditch.

Exec. 22. 6.

Mat. 15. 14

Luk. 6. 39.

Therefore seinge the Bischopp must speake and preache off so heauenly matters by reason off his office / Seinge he is set ouer the gouernment off the church off god / Seing that vndoubted daunger hangeth ouer the head both off the minister and church iff such a one be chosen to rule that is not able / and seinge off the other part / all this fitness and abilitie consisteth in holie knowledg off the sacred doctrine and vnderstandinge off the word off God / I thinck it is sufficiently proued that no man ought to be admitted Bischopp or minister who is not godly and lerned.

And iff any haue bene o. herwise by error admitted / to be put oute againe. For so our Sauior Christ hath allredy pronounced that the vnseuerly salt is to be cast out off the doores / and the Prophet Zachary prophesied that it should come to passe in the kingdom off CHRIST that they should willingly geue ouer that office againe freely openly professinge / that they are indeed not Prophetes but husbandmen : and that from ther youth vp they had neuer bene schollers vnto the Prophetes / but vnclearheadedes. Porters shepherdes / seruinge men and suche like.

Math 5. 13.

Luk. 14. 34

35.

Zach. 13. 5.

Which seinge yt is so manifest and confirmed by so many Testimonies off the Scripture that yt can not be denyed / I merueile that ever yt could come to passe in a Christian church / that so clere and expresse commandementes off God / so profitable for vs and necessary for the saluacion off the church / should be broken and transgressed. But they are not only broken / and that commonly and so often / that for one fyt minister / a man may find a number off vnfit and vnlearned / but excuses and pretences are sought to defend his

¶ q

fault

fault with all/as iff in manner it wer lawful to do so: And the most hainous crymes that can be wanted not therclawer and counsell to pleade for them They say that yt is euill in deed/but a necessary euill/and must needes be so nor can not be otherwise/seinge ther be not so many lerned men as ar able to suffice for all the kingdom: So that the people must either want alltogether a minister or some must needes be admitted althoughe they be not fitt and able. It should seeme by this defence that all thos that wer lerned and fitt were allready placed throwout the churches: which how trew it is/ It may be seene in both the vniuersities/wherin ther be many bothe off excellent godlines and lerninge/ which neither are called to the ministerie / nor neuer shalbe onlesse they go for it/seke ambitiously after it/buye it and bargayne for it.

Math. 10. 38. But let vs put the case they wer all placed abroad and that yet still many churches wanted ministers: They aske vs heere what is to be done: I answer: Surely euen that which our Sautior Christ commandeth his disciples to do wher the haruest was great and the laborers wer fewe: That is to say That we prae the Lord off the haruest that he would send out laborers into his haruest. For every man may not be sent into the Lordes feeld to reape his corne because the haruest is great/ But the Lord him selfe is to be desired and praied that he wold haue a care off his corne and provide haruest men: who setteth no man to do his work that is not fit and able for it. Therefore iff we be touched with trew compassion for the lordes haruest fearinge least iff any storme come/it may susteine some damage/let vs not be caried awai with a foolish pitie/ to provide for yt/ as we think best: (for what wer this els/but to blame the lord/ as negligent/ and not carefull enoughe for his affaires) but let vs keepe that meane and measure which our Sautior hath prescribed vs) which is to commend vnto the Lord his owne haruest by our earnest prayers.

And as all men must pray for it. So the Magistrate to whom god hath committed this charge is bound to provide workmen/as sone as is possible: They must erect schooles and colledges

colldges: finde and mainteine teachers and readers / that the youth may be taught and made fitt for this work: finally they must bestowe all ther care / thought / studie and labor vpon this that this golden haruest may with all possible speed be prouided for: to pray to god that he woold send out workmen / for to prae to god that he woold send out workmen / and not to doe the diligence for that place and callunge wherunto thow art called / that they may be sent / is not to praye / but to moke and tempt the lord.

Therefore suche order is to be taken wher by in thes dayes the lorde doth ordinarily send out his workemen / or suche order beinge allredy well taken / is diligently and carefully to be looked vnto / that it be not neglected. And surely it is not to be doubted / but the lord will blesse our praiers and our ende- uors / and sent out fit worck men into his haruest. But in the meane time vntill all may sufficiently be prouided for / As it was practized in the Apostles tyme / men must come to the next churches wher the word off god is preached: and to those places wher the churches are alreadye establisshed / vntill suche tyme as moe may besett in order / which thinges iff they wer not so cleere and manifest / and iff we had not so certen a rule to followe herein / yet what necessitie is that / which ought to make vs breake the expresse commandement off god / to set him ouer the church whom the lord hathe forbidden? Is ther (as off all other thinges) a tyme also to synne? or may we do any thinge against the good will and pleasur off God vnder pretence to helpe and edifie the churches / and are we not rather bound to obey that everlastinge and most holy law: that no euill is to be done that good may come offit / and seeke for that that is good and honest by iust and lawfull meanes. Although in deed the church is not holpen by this meanes: but rather much hindered / wher that as / iff they wer suffici- ently prouided for already / they care not / nor thinck any moe off prouiding fit and worthy ministers and preachers off the word off god.

Rom. 3. 8.

Dent. 16.

20.

But to the end we should not thinck but that they wer

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cares

Mat. 9. 16.

carefull for the churche / they haue founde out a merueilous way / wherby appointing readers to reade some part of the scripture / and the praiers and the rest off the seruice / they should be thought notwithstanding to make meet ministers and preachers off the word off god. For they haue made certen homilies off the creation / off providence / off the dewty off the magistrat / off the obedience off the subject / and other thinges / which they thought needefull / which they charge them to reade to the people at certen times / supposing that by this meanes / they remedy that euill off admitting thos that be vnworthy / which they say is so necessary. A meruelous straunge remedy and neuer hard off in the churche in the Apostles tyme / and which not only amendeth the not the fault but maketh it greater / and most like is the pece that our Savior Christ speaketh off in the gospel wherby the rent is not amended but made a great deale worse. For who may arrogate this vnto hym / haue his writings rehersed read and proponed vnto the churche / Is not this proper to god onlie that his worde be reade in the churche / and ought not the voice off god alone to sound and to be hard in the churche?

But they say thes are holie meditations to good manners taken out off the scriptures and written by great and worthy men: why then do they not reade also the holy meditations off Augustin / Chrysostome and other great men? why not also the ecclesiasticall history which containeth infinite examples off singular vertue for men to follow? By which meanes at the last the lord shalbe pulked out off his throne / that (as we sawe it come to passe in that egyptiacall darcknes off popery) men may sit in his place. What then say they / shall we take awaye all interpretation off the word off god? shall only the writings off the Apostles and prophetes be read / and shall not the holy doctrine be more fully expounded: Shall ther be no exhortations nor reprehensions as the times off the churche shall geue occasion? yes verely: for I haue declared aboue / that suche a one is to be chosen minister / that is able to exhort with sound doctrine and to conuince thos that speake against it / and doe suppose this to be the especiall dewty off a lawfull Pastor

to applie the word of god to this church/as time and occasion shall ser-
ue/but to bring in other writings into the church which cōtaine either
generall doctrine / or holie meditations/and are not applied to the speciall
vse off the church as beinge such which are common to all churches and
to all times/I thinke it is no more lawfull/ thā to translate the glory off
god vnto men. And if they declare the creation of the world in ther home
lies/the deuoties of all sortis and degrees off mē/why do they not rather
declare it out of Moses and the writings of the Prophetes and Apos-
tles/then oute of ther booke off homelies? Therefore a worthy Bis hop
or minister is to be chosen that can interpret the holie scriptures/and ap-
plic it as occasion shall serue to the vse and necessitie of the church: not
a reader to rehearse other mens sayinges and writings by whos igno-
rance the church of god may be in daunger of there saluacion.

They haue found out also an other remedy for this disease which is as
ill as the disease it selfe. They geue them leaue to go to the vniuersitie/and
to tary there for thre yeres that after they haue bene diligently occupied
for that time in the readinge/hearinge/and meditatige of the scriptures/
They may retorne againe better furnished for the teachinge of the church.
But what shalbe come of the miserable churches in the meane tyme
if they be left as shippes without ralle and furniture/and without a go-
uernor for the space of thre yeres fletyng vpon the Seas? It is not to fe-
ared that they shalbe drowned or broken/or ouerwhelmed or synke/be-
inge subiect to so many daungers of Pirates/of rocks/of gulfes/ swallos
wes/sandes/stormes and tempestes? And why are they wise to late in
this point/and do not rather send them first to the vniuersitie to learne/
before they begyn to teach? And what an after wit is this to appoint hi
to teach who must after learne euen in the pulpit? Trew it is we can ne-
uer sufficiently profit in the scriptures/and that the best learned of all oug-
ht continuallie and diligently to reade and studie them/whether by they may
encrease ther strenght and abilitie for the discharge of there deuoties/ as
we reade that both S. Paule exhorted Timothie to doe/and it appereth
by the parchementes he sent for to Rome that he did so him selfe.

But this is it that I reprove and find fault with all/that they ad-
mit such to the office off a Bis hop/that is to say vnto the ministry and
expoundinge off the word / who are altogether vnmeet/who vnder-
stand not the scriptures/and who take vpon them the place to teach/be-
fore they haue learned. The lord contrariwise wold haue his will perfec-

ctly

1. Thim. 4.

13.

1. Tim. 4.

13.

etly knowne to his Prophets before he sendeth out to prophesie in his name. Which is set forth in the third chap. of the prophesye of Ezechiel and the 1. of the revelation of S. John vnder a pretie similitude of earne ge/concoctinge and digestinge the booke and turninge it in a manner into tother owne substance and bloode. So also the Prophet David witnesseth that he layd to his eare to understand the parable before that he went aboute to sing it and play it vpon the instrument in the hearinge of all estates of people: declaringe thereby that men ought first thorowly to understand that which they wil take vpon them to utter vnto others. But this is the nature and property of that which is euill / That being once let go it cannot be staide but dayly breedeth and bringeth forth many other euilles.

Therefore let vs returne vnto the waies of the lord and be obedient to his most iust and holie lawes and ordinaunces: and decree that no man be admitted minister or Bishopp who is not so well studied in the holie scriptures before, that he is able also to utter it both purely and sincerely and faithfully to the profit and edification of the church. For it is not sufficient that he be not dumble in the church / but he ought also reuerently to handle the holy scriptures / and as S. Peter giueth warninge so vnto them as the word and oracles of god / that (as S. Paule warneth Timothy he may shewe him selfe a workman that needeth not be ashamed of his labor. Not suche as the same Apostle writeth to haue bene amonges the Corinthians that build strawe / and stubble (which the Lord will consume tother losse) vpon the precious foundation / but in a word / that they may rightly deuise the worde of truth.

Neither am I purposed / here to appointe any manner off makinge of sermons / but generallie to declare that doctrine is to be referred to the edifyinge of the church / and that the holie scriptures are to be expounded simple / and sincerely / and uttered with reuerence. For some to shew them selues to the people to be learned / stuffe ther sermons with diuers sentences out off Philosophers / Poets / Orators / and scholemen / and of the auncient fathers / Augustine / Hierome and others / and thos often times rehearsed in greek or latin: by which pieces sometime misfavorably patched together / they seeke and hunt for commendation / and to be esteemed learned of the people / which also some doe that are vnlearned: I call them vnlearned touching the knowledge of the scriptures / who takinge vpon them to teache and having not ther mindes well practised with

H. 4. 2. 4.

1. Pet. 4.

21.

1. Timot.

2. 19.

1. Cor. 3.

24.

1. Timot.

2. 19.

ged with the word off god/no nor as the Apostle saithether
senses well exercised/ but allwaies haue bene occupied in reas
dinge ethnick writers/they bring forth to the people off that
store which they haue gathered to gether / and play rather the
Orators and Philosophers then Prophets and interpreters
off the holie scripture.

Heb. 5. 19.

Other some vse I know not what straunge kind off in
terpreting/and peruert the trew and naturall sence off the scri
ptures with allegories/and foolishhe and old wiues tales / w
hich Paule admonis heth Timothe and Titus / are to be auois
ded. Therefore a great care and respect ought to be had herein
that the parrtie which is to be chose/be first heard speake by the
choosers: that they may knowe how he expoundeth the scriptures
res before they admit hi to the ministerie off the word and the
office off a Bis hopp. And thus much for the learinge off him
that is to be chosen minister:

1. Tims. 1.

4.

Tit. 3. 9.

Now let vs go forward to other thinges. For the Apo
stle thought it not enoughe that a minister should be able
to teache/who for the merueilous care that he had off the chur
ch/took great heed that ther wer no daunger secretly hid in
some parte that might hurt the churche / especially in that w
hich this building staid vpon as a pillar. Therefore he gea
ueth warninge to take heed / that a Bis hopp and minister be
no new vpstart in religion / newly drawen out off Idolatry
and superstition; which when it cometh to passe must needes
be ioyned with great damage and losse off the churche. For
when a minister or teacher off the word off god doth fall/w
ho as I haue saide is as it were a pillar off the church/or some
off the most chifest beames wheron the building doth stay/ It
must needes be that they which stay vpon him being shaken
with the same wind should fall to together with it.

Therefore our master Builder wisely and conningly for
bidderh to vse thes yonnglinges and startoppes to the buil
dinge off the house off god / as grene wood which haue not
yet sweert out ther moysture/nor are seasoned by the weather/
so that it is to be feared lest that they might be occasion by
ther shrincking/off the ruin and falling off the buildinge. Ther

1. Timoth.

3. 6.

¶

fore

fore they provide yll both for the churche/and also for the parties them selues to whom being suche they geue this office/ that receyue into the ministerie such as scarcely are crept out off superstition and Idolatry and make them captaines and guydes in the campe off the lord off hostes / that are scarcely to be receined for sould yers : and preferred to the highest dignities off the Christian common wealthe / thos which are scarcely made free from the intollerable seruitude and bondage off Popery. Wherupon it cometh often tymes which Dionysius Halicarnassens witnesseth to haue happened to the Romain common wealthe) that we see vncleane capacities in the highest places: And many (as Soetates in Plato complaineth off Athens) take in hand the government off the church/ who haue yet ther seruantes heare growinge still in ther mindes: that is to say whos seruile and slavish conditions do still remaine.

And surely we aboue others haue more cause to complaine off so shamefull an abuse / who perceiue at the last / to our great cost/ how great a matter it is to haue neglected this holie wisdom off the Apostle: for iff any thing els / surely this hath bene a great binderance to the establisshing off discipline in our church / That thes new vpstartes in religiō being preferred to the ministerie and to the highest places / were lothe to be brought from that kind off life wherunto they had bene off longe tyme accustomed: Being acquainted with a profitable and gainfull priesthoode/ they abhorred the meane estate off the ministerie: being delighted with the pompous shew off the ambitious Hierarchie and prelacy off the Romishe church / they cold not away with the severity and rigor off the reformed Religion. And hauinge vsed many yeres/ so many ceremonies and trifles ad all that flagelike shewe off the Papacy/ which seemed to the to cary a goodly glosse off maiesty and honor they despised the simplicitie off the gospell.

How much better therfore were it and fitter for the edification off the church / iff thes beames had bene suffered to haue sweet out ther teare and moysture and had not bene occupied

occupied so greene in the buildinge off the house off god / wherby they threaten some feare off fall and ruyne: we leaue not so easylie our acquainted kind off life: especially iff it be ioyned with idolatry and superstition which is borne together with vs and which we suck with our nurses milke. The remembraunce and longing for off our old kind off life cometh often to our myndes / so that it is needfull to vse great labor and diligence to the chaunginge off the wholl state off off our life. Therfore the Lord commanded in the law that iff any man had saued the life off a woman off any off the idolatrous nations being taken prisoner in the warre and had a mind to marry her / being conuerted to the faith / that he should graunt hir first a certen tyme to bewaile hir country / hir parentes and hir frindes and see that she should shau her hedde and pare hir nayles / and put off the garment that she was taken and finally that he should first suffer her in a manner to be buried touching her former life / and to be raised vp againe into a new life and profession / and as it were to be new borne againe off other parentes and in a new country / before he ioyned him selfe with her or toke hir to be his wife / how much more ought they that are to be made maisters and teachers off a new religion (especially hauing bene priestes and teachers of idolatrie before) to haue bene suffered first to haue bewailed ther olde liuinges ease profit and comodities: For how often shinde wee do they remembre the comodities off ther former life? And how often ther old ease / pompe / and estimacion with no lesse longing for / then iff it were for ther country and for ther parentes? And as for ther heare it is rather to be let grow then to be shauen / for this they were accustomed to.

But the garment they were taken in should haue been chaunged and ther raueninge nayles pared wherby they were wont to rake and scrape on euery side vnto them selues: finally we should haue let the first in a maner to haue died / that after as it wer by a newe birth they might haue bee borne againe off newe parentes and in an other contry. For if he haue bene at any time not only an idolater / but also master and teacher

Nombe. 12.

14.

Levi. 14. 8.

off it/muche more hede is to be taken in this cafe/ and fo much the more carefully and painfullie muft he be clenfed and purged/how much more fowly he defiled him selffe with all kind off filthe and vncleannes: for fo the law off god doth comaund washing and clensing to be vfed accordinge to the kinde off the pollution and vncleannes. For he is more easelie purified and clenfed that had only touched the vefsell or garment off an vncleane person then he that was infected with leprosy/ for the leprous man euē after the difeafe was healed/yet was he not fuffred to enter in o his tent/for feuen daies. And after when it appered manifefly that he was recovered yet was he fhaue/wafhed/and purified.

But what more fowle and shamefull leprosy can ther be then that popif he priesthood? So that in this cafe/we ought to vfe no leffe labor in clensing and purging then in the other yea fo much more/by how much the leprosy off the mind is greater then the leprosy off the bodie. Therfore this leprous priest althoughe he were cured and healed/ yet is he to be fepared from other men/and to be fhutt vp for a tyme / both for the shame off fo filthy a difeafe/ and for feare it breake not out againe to the daunger off others. After/iff it appere in dede that he is recovered he muft put off his clothes and be wafhed / fhaue and purged by facrifice.

Off which fo diligent purginge and clensing/the papiftes the felues put vs in mind whereas they (to honor ther priesthoode when they difgrade any off ther priestes) make him put off his cope or veftiment/his furlpes / or albe / his fquare capp and his other garmentes / that were polluted with leprousy/they pare his nailys and rafe his crowne lest peradventure ther fhould fome infection yet secretly lie hid in thos places wher his difeafe firft appered: This ther diligence and labor/we ought to haue followed in the conuicted Popifhe priesthoode / and haue taken all the garmentes from yt / and not only wafhed them feing the leprousy had fspread it selffe even vpon them/but as the law prefcribeth to haue burnt them. The nayles theroff fhould haue beene pared and (which thing
only

Levi. 15. 5.

only we did as we ought) the crowne rased least that any moisture or farnes off that oile might remaine. Then we should not haue had at this day so great cōtencion for ther filthy garments. But it hath come to passe by the ignoraunce off the priestes (when they wer nor able to Judge according to the lawe/ what wer cleane and what were vncleane/ and thought that the leprosy had not spred it selfe vppon the garments) that they haue not condemned them to be burned / but to be washed only: the filthe wheroff no art or conninge off the fuller is able to washe away. But this in the way off digression/ yet I trust not vnprofitable.

Now let vs retourne to our purpose: and conclude that for suche causes as haue bene alledged/ we ought to obey the Apostles decree touching thes Vovices and grene kinglyes: and not admit them to ministerie off the word. And thes are thos thinges which are required off a fit Bisshopp/ and which especially the posers and examiners ought to haue respect vnto.

For whereas the old Canons require that he be off a certen age/ surely the choosers ought wisely to consider off it: for it is not almost possible/ but by the singuler and especiall grace off god/ that youth should be so well ordered and gouerned/ that the want off yeeres appere not in some youthfull trick or toy that may dishonest the sacred office: not withstandinge seing the Apostle geueth no precept nor commandement touching age/ yea rather forbiddeth any man to condemne and despise Tymothi and Titus for ther youth / godly and lerned yonge men are not to be kept back from this office. For somtymes thes first frutes are consecrated to god and then comonly they are more holie then the rest off the lompe. And as the Poet saith.

Some tymes on yong mens heades, doth grow the hoary heare:

Before by nature yt be tyme, for them such crowne to weare.

That is to sey/ They haue hoarie heares off godlines and holines/ yea and somtimes also hoary knowledge as it appereth in certen notable examples off Daniel. Timothy and Titus

The maintenance off the minister

and some other which are worthie examples for yonge men to follow / ofen times also they are more inflamed and set on fire with that heavenly fire off the zeale off god then other. And I know not howe / but thes first fruites off the spirit are ofen times more holie / and thes first begotten giftes off the holie ghost are more stronge and mightie. And thus muche off the particuler election off bisshoppes and ministers.

1. Timot.
5. 17. 18.

Now let vs beginne a newe and speake of ther ordinatio / I said before that all the offices of the church are to be ordeined and apointed to certen places and persons / wher and amoges whom ther may exercise ther office. But the orderinge off bisshoppes hathe this thig particuler in our times (for wheras in times past this was comon to them with the rest off the ancietes / that was for a singuler respect ad especiall occasiō off that time) that off ther apointinge and ordinacion to a certen place and flock which they ought diligently to defend and loke vnto / certen profit and comodities do depeud / wherof they may live and wherby they may be susteined and nourished : wheroff I shall need to speake more at large that all men may vnderstand that they are bound by the comandement off god to performe this dewty to ther bisshoppes and ministers and that I may repress the couerones of some mē which haue neuer enoughe.

Act. 6. 4.

2. Thes. 3. 1.
16.

And first off all we must remembre here that which was proved before / that bisshops that is so say ministers ought to geue the selues continuallie to praier and to the administracion off the word : and not suffer them selues to be called from doing that ther dewty by any office be it neuer so honorable / either in the church or in the comon wealthe. For thos idle bellies that wil do none of ther dewty / ought also to haue no dewty done to the againe / but they are rather to be delt with as Paule comandeth the Thessalomans to deale with thos that live disorderly that is say / that / They that labor not shold not eate. But and if they be suche as do ther dewtie / and refuse to deale with the affaires off the comon wealthe (the handling wher off might be honorable vnto the) for the churches cause / how great wrong wer it to suffer suche men to be pore and needie / and compelled to seeke ther liuinge by some hadie craft or occupatiō wherby they

by the church.

they should be no lesse hindred fro doing ther duties / then by the honorable charges of the cōmon welthe. And seige they ar day and night carefull for the church / and setting all other thinges a side wholie thinck how they may defend it / and promote the saluaciō theroff / what can be more iust or equall / then that they againe should not be neglected off those for whose cause they take so great paynes. For who did euer (as S. Paule notably handleth this matter to the Corinthiāns) goe to warfare of his owne charges? who plāte the a vineiārd and eateth not of the fruit therof? or who feedeth a flocke and eateth not off the milke off it? But the church hath many mortall enemyes and continuall warre with them without any peace or truce / and the bishops be they that take vpon them and susteine the enemyes for the churches cause / and strue to ther very great danger for the saluacion theroff with most mighty princes and potentates / as S. Paule calleth them and the monarche and prince off this world. For how often thinck we euen for this cause are they assaulted / because they defend the church? how many dangers do they put them selues into and with what fiercenes thinck we do the enemies pursue thē / knowing that many ar preserued by there life? Therefore they that wold suffer this ther souldier or captaine to die for hunger / were they not worthie to fall into the handes off ther enemies? And what vineiārd is ther so painfully trimmed and dressed off the husband man / as the churches are dressed off there husband mā? how carefull are they in plantinge? what paines take they in pruninge and cultring off / and other suche like toyle and labor? if thē being so well dressed it should not norishe the husband mā that dressed it / might they not worthe lie cōplaine off it / as the lord by the prophet Esay after an o ther sorte complainer the off his vine? Seinge also ther is nothinge more reasonable then that the shepherd should feede off the milke of his flock should not those sheperdes be fedde which the milke / and clothed with the flece and wolle of there flockes who susteine for the flockes cause the assaults of most greuous wolves / and watch forthē day and night / suffring the parching heate and chillinge cold for ther cause / who feede thē ouersee thē and seeke thē and often

1. Cor. 27.

Eph. 6. 12

Isai. 3.

Act. 20. 29

The maintenance off the minister

often tymes put ther life in extreame danger to defend them.

Whether are these things spoken and grounded only vpon humane and naturall reason or handled according to mans Judgment only/ but this is Goddes ordinannce and appointment: and groundeth vpon that lawe which forbiddeth to mussel the oxe that treadeth out the corne. For god in making that lawe had not so great respect to oxen and beastes as he had to men: For he teacheth vs therby that the ploughe man may comfort him selfe in his troublesome labor with the hope off fruit: And that the haruest man ought to be partaker off his hope: And finallie that euery man ought to liue off his labor. Yea further the Apostle plainly addeth that as they that ministred the holie things vnder the lawe did liue also off the holie things/ and they that serued the Altar/ wer partakers of the offeringe off the altar So the lord did also appoint it that they which preache the Gospell should also liue off the Gospell.

And in the fift chap. off his first Epistle to Tymothy he alledgeth both thes Testimonies; that off the lawe / and this off the Gospell in the same place to proue/ that the Elders that do rule well are to provided for: for saith he/ it is in the Scripture/ Thou shalt not mussel the oxe that treadeth out the corne: and againe/ The workman is worthie off his wages. For so the Euangelistes do reherse / that The Lord when he sent out his Apostles to preache the Gospell and comanded them not to be carefull for ther meate or apparell/ tolde the that the workman is euery were worthy off his hire: and Therefore into what cyty so euery they should enter / iff ther were any man worthie/ he comanderth them to goe to his house and to tarie there/ vntill they departe / vpon which ordinannce off god in the old lawe/ and off Christ in the new Testament the Apostle growndinge/ ordeined in the church off the Galathians that he that was instructed in the word off God / should communicate all his goods with hym by whom he had beene instructed. And further addeth (as one that did foresee the manifold pretences wherby couetous men notwithstandinge this

1. Cor. 9. 9

Deut. 25. 4

1. Cor. 9.

13

1. Timoth.

5. 13.

Mat. 10.

10.

Luk. 10. 7.

Galat. 5. 6.

Galat. 5.

7. 8.

this lawe would goe aboute to defraude them and mock the Lord) that the lord cannot be mocked: declaring that it shall come to passe that iff they doe not sowe to the Spirit / but so we all ther seed to the fleshe / they should not looke at all to reape everlasting life off the spirit / but corruption and destruction off the seed off the fleshe wherein they had so plentifully sowed and scattered. wheroff I thinke it is manifest that the Bishopp ought to be liberally provided for by the churches / lest they be compelled most inuiously by reason off ther neede and poverry to distract ther studies / and to be hindered in the doinge off their dewty by exercising off other occupacions: which cannot be otherwise / (iff they neede) seinge they / as well as other men / are commanded by the Apostle / to forsake and to loke to ther familie / and as well as other to be esteemed infidells by the Apostles precept / iff they provide not for ther owne / especially for ther owne houshold.

1. Timothy.
5. 8.

And althoughe it be not easie to set a certen rate how they should be provided for / by reason off the great diuersitie off times and persons / yet generally it may be saide that we ought not to deale with them sparingly conetously / and pinchingly / but contrariwise friendly / gently and liberally. For iff we haue receiued the gospel off Christ with that mind we ought / we will also make much off the ministers off the same / which mind and affection Paule him selfe testifieth that the Galathians had towardes him / who saith that he was receiued off them as an Angell off God / yea as Jesus Christ him selfe: So that they wer ready to haue bestowed ther goods / yea (iff it had bene possible) to haue plucked out ther owne eyes to haue done him Good. Therefore it is plaine enoughe off that which hath bene saide that Bishoppes that is to say the ministers / ought to haue an honest reasonable and comodious liuinge to mainteine them / that they may more freely applye them selues to ther vocation and callinge.

But this heavenly / holie / and most righteous lawe / as it is transgressed by the pompe and superfluecry off a fewe / So much more by the want and neede off a great nombre. which

P

suely

surely is so great / that I am ashamed to speake off it: yet It must needes be spoken / and the disease disclosed and freely declared what and how great it is / that we may thinke and be carefull to provide some speedy remedye although I am afraide that the disease already be so great / that in vayne may we seeke for remedye and gene Medycine to that which is past remedye / which Hippocrates forbiddeth. For what remedye may be founde in so troubled and confused a state / wher yt wanteth not muche that the ministers go a begginge / as in times past the Popishe Priestes wer wont to do? And they that are charged in many places with the cure off the churche are almost in worse condicion then any hired seruantes then shepherdes / or laboringe men: who besides ther meate and drinke / haue some thing geuen them to cary home towardes the nourishment off ther howse and familie / whereas the Teachers off many churches / haue scarcely to finde them meate and drinke.

The cause off which shamefull beggery / is a certen prophane vngodlines / ioyned with an vnvariable couetousnes / wherby many neglectinge Religion / the seruice off god and the saluation off men / looke to ther owne proffit only and raeke to them selues all that they can with out respect off righte or wronge. So that they had rather all Religion were banished / that all opynion off worshipping and fearing god were abolished / that all faith in Christ and hope and looking for euerlastinge life were forgotten amonges men / then to mainteine it with any penny off theirs. Yea further they will not only geue nothinge to the mayntenance off the Ministerie / (which beinge in good estate / the other so named vertues doe florish / and likewise fall awaie by the ruine theroff) But most vniustly scrape vnto them selues that which was liberally geuen by others / and spoile the churche / robbing hir off hir goodes. For how many churches be there which sometimes were able to haue maintained sufficiētly and honestly a godly and lerned man to teache them the gospell / which now we are scarce able to finde a reader and seruice saier /
by reason

By reason that thos goodes are taken away by impropriation as they call it / (that is to saie by an improper and no right title) and distributed into many partes : wherein we shewe ourselves more barbarous / couetous / and vngodly / then all nations haue done from tyme to tyme / which haue allwaies bene carefull and are to this day / for mainteininge amonges them the manner that god ought to be serued by / and with all to keepe and mainteine ther priestes.

So we reade in Genesis that Pharo provided for the Priestes off Egypt. And in the story off the kinges / that Iesabel provided for the Priestes off the groves: and that with such loue care and affection / that foure hundred off them were nourished at hir table. And Pharo when the rest off the Egyptians for famyn were compelled / to sell ther flockes and droues and euen ther landes and possessions for couene / vntill that at the last all the country by this means was come into the kinges handes / he suffered not the priestes to sell theirs neither would he encrease his treasure by ther losse and hinderaunce / But contrarywise ordeined that they should be provided for / geuinge them euen that which was his owne. So likewise all other nations and kingdomes provide for ther priestes and Religious men and thinke that god would be greuously offended with them iff they should neglect them.

Genes. 47..

12.

1. King. 18.

19.

And we see how beneficiall and liberall Papistes were to the mainteininge off Idolatrie and superstition / for yt ys almost incredible what cost they made vpon there Idolatry and that shewe and shadowe off Religion / which they had / And how costily and swete odors they bestowed as it were vpon the deade corpe off Christ: But we for sake him aloue and raised vp againe. So that it is to be feared / that he will one day vpbraide vs with his pauerie / and need / and complaine that we left him naked / hungry thirsty and forsaken without helpe or succor. But he is not only forsaken / beinge naked / But euen robbed off that apparell which he hath: So that yt apperethe that some men thought to crucifie hym

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again

The maintenance off the minister

againē when they thus parted his garmentes amonges them and cast lottes for his coate. But allthoughe ther be many waies off spoilinge / yet me thinck none more greuous then impropriation / (the only name wheroff / declarethe how litle right ther is in it) which is the translatinge and the alienatinge off the goodes off some church / to an other that hath no right vnto them.

But seinge this wholl matter off the most vnworthy spoilinge and robbingē our church is fully handled by that worthy and lerned man Master Bucer in that booke off his which I named in the beginnunge / and seing that in the same booke / he handlethe not only impropriacions / but also first frutes which is a certen kind theroff / presentacions / collaciōs / resignations / and diuers other kind off robberies / I had rather thes thinges were sought for in the lerned wrightings off that worthy man / that the matter might carie more credit and authoritie with it. As for me I lament with him this miserable state of our church / which almost in euery place is destitute off fit Pastors and ministers / seing no man is willing to take that condicion wherby after he hath taken neuer so great paines / he shal be scarce able to mainteine his life. Yet ther is it destitute only at this present tyme but it is to be feared / that it is alwaies like to be so here after / and that the studie off god his word shalbe neglected. For no man will willingly follow that trade off life / wherin he hath only no hope to liue honestly and with some commoditie / but wherin (besides the infinit travell / and griefes that follow that profession) he shalbe afflicted also with neede and pouertie.

And iff we had not rather be wise by our owne damage and losse then by other mens / ther ruyns off the churches roas and about vs might sufficiently teache vs / how dangerous this spoilinge off the churches goode is / and this neglect off mainteninge the holy ministry. Therefore iff we provide not otherwise / let vs assure our selues that euen this fault doth threatē the vndoubted ruine off the church / and that so worthy gestes as the preachers off the gospell cannot long tary in
an Inney

an Fñe/wher they be so ill receiued and interteined. And iff we compell them to leaue vs / surely they will take away wi h them that peace and blessinge which they brought/and which we may truly professe came into England with them. Therfor re let vs not so highly esteeme the great care that the Lord hath ouer vs/in feeding/ouerseinge/and rulinge vs by his seruantes / lest at the last he breake his shepherdes hooke in his anger ad cast awaie all care ouer vs/and go his way: and lesse that being prouoked with this thirty pence (a notable hire that we pay him) he leaue vs and depart in his anger (as some times he threatened the Jewes) not caringe any more whither the broken be bound vp/or the lost be sought againe.

Zach. 11. 12
13. 14. 16.

Therefore let vs at the last amend this shamefull neglect off the ministers off the word off god: and seinge as the Apostle saith/they sowe spirituall thinges to vs and such as be longe to euerlasting life / let vs not thinck muche iff they reape carnall thinges off vs againe / and some commodities off this present life. yea rather seinge this is a most gainfull husbandry for the church/off this so vile seede to reape thos most precious fruites off the Spirite/ Loue, Peace, Ioye, Long Suffering, Goodnes, Faith, Meeknes Temperance, and at the last that golden haruest off life euerlasting / let vs sowe plentifully and with good corage that we may reape a more plentiful haruest. Neither let vs now be more wried with sowinge / whiles it is sowinge time/then we will be weary hereafter when haruest shall come/in reapinge and gatheringe most precious fruit into our barnes. Therefore let vs embrace the ministers off the gospel with all loue / kindnes and dutie/and that so muche the more liberally and plentifully / for that what so ener is bestowed vpon them euen to a dishe off cold water / shall not only be muche more richely requited and recōpensed againe but accompted euen as it had bene bestowed off Christ him selfe. But we ought not only to lay our elche and spreade our Table for Christ whom we haue bidden vnto vs (as Symon the Pharisee did in S Luke) (iff we would haue him know: that he is well come to vs and that we

1. Cor. 9. 11

Galat. 5. 22

Galat. 6. 9

Math. 10.
41. 42.

Luk. 7.

love him with great affection) but also embrace him and kiss
 se him and wash his feet with water / and anoint his head
 with oyle / and finally to receive with all service and dutie
 so worthy a guest / as both becomes his honor / and also is
 meet for the great love we beare unto him. And this is the
 dewy off all men. But kings that are wont to receive
 no man off any countenance or estimation but honorable
 and with great magnificence / and ther Equalles with more
 princely port and stately manner / how ought they to take heed
 that they be not to pinching and to spare when they receive
 Christ the Lord (the king off heaven and earth / off whom
 they as Vasselles hold ther kingdomes / and lordshippes as off
 fee) nor commit any thing that may offend so noble and wor-
 thy a guest and rather be carefull that all thinges beere be ma-
 gnificall / gorgeous and princely.

But I would not that any man should thinke I say thus
 as if I thought vnder pretence off Christ nothing cold be so
 muche that were bestowed vpon Bishops and ministers / or
 that I would haue them made dronke with the delights and
 pleasures off this world / who ought to be an example to other
 men off continency / frugalitie / and all moderacion off life / but
 only that I would haue them receiued as the embassadores off
 Christ / for the honor off ther master / honestly and liberally / that
 we put not the downe to the meany / to eate with the shep-
 herdes and hired seruantes / nor forget the se that labor in the Lords
 work / as Moses gaue the Jewes warnige / to worching the
 Lenites / seing we sit all of vs by the blessing of the Lord quiet-
 ly and in peace euerie man vnder his Oliue tree and vnder his
 vine / and gather in our hauest and our vintage : seinge I say we
 enioy the comodities we ought not to deale couetously / spar-
 ingly / and niggardly with them / but lovingly liberally and be-
 nientfully that they may liue honestly and comodiously off ther
 labors / that they may norishe and mainteine ther house and fa-
 milie / that they may provide them selues suche necessary helps
 as they stand in need off for ther vocation and callinge / yea and
 furdur that they may be able to releiue and succor the pore and
 needy / for this is the right waie to preserve the ministerie / that
 bothe

off the minister refuted.

29

Bothe it be come not vile and contēptible thorough the poney
and misery/neither that it wax wanton an prophane by great
excesse and abundance. For as it is a shame for the churches to
see ther minister in miserie/thorough the neede ad necessitie/ so it
is to be feared lest they wax wantō by to great plēry ad riches.

For surely it was a right heavenly voyce and spoken as
an Oracle off the maner off gouerninge the church which the
story of the primitive church reherfeth was hard from heauen
in the time off Constantine the great that godly Emperor that
is to say/that the church was poisoned with riches. For so it
came to passe that they fell frō labor to idlence/from tēperancie
to excesse and wantonnes/from the meane estate off bissho
pes and ministers to affect and desire to imitate ad follow the
magnificence and maiesty off lordes and princes/hereof come
the ther siluer ad gilted Crosiers wherby they imitated the sce
ptres off kinges: heroff they got them myters: as kinges haue
ther crownes: heroff also because the noble men kept great
traines of seruāts that they might be the beter able to serue the
comon wealthe in tyme off need /they wold also haue ther trai
nes and began to be delighted and to take pleasure in an vnpro
fitable number off seruantes and waitingemen: to adorne and
set out ther cuphordes with siluer vessell and plate off gold/to
array thē selues in costly apparell/(for now a dais a man may
see them that weare soft apparell not only in kiges courtes/as
our Saviour Christe saide but euē in the church) to be called ho
norable lords/to sit at the right hand off kinges and princes/
to send them giftes and presentes: to bid thē to ther bancketes
and bothe seeke and mainteine ther honor and estimation/by a
certain courtly pompe and shewe. This condicion I not only
wishe not to our Bisshoppes/ but iudge it and esteeme it alto
gether intollerable and by no meanes to be suffered as a me
anes to hindre there labor and diligence in ther office/as a me
anes to make them wanton/lasciuious/ and proud/ and agre
athe not with that meane estate that ought to appere in Bi
shoppes/ but is most contrary bothe to the ordinance and also
to the examples off Christ our Saviour and off his Apostles.

Mat. 23. 7.

Neither in my Iudgmen. may any church be esteemed
well

well enough reformed / that enen in this behalffe doth not obey to the expresse commandement off god and take away all this vaine pompe and shewe / and make the Bishoppes be content with the meane estate off ther place and callinges making them able to bidde the pore to ther table / and the banished for Christs sake / but not to bidd kinges and princes: calling them the seruantes and Ministers off Christ / and not honorable lordes: beinge carefull that they may be suche as may shine in godlines learninge / modesty temperaunce / continencie and all example of good life: not with gold and siluer / with traines and trompes off mē / and lordly port and courtly state off honor. Thes are the right ornamentes off Bishoppes wherby they may procure to the selues / an honest report / with credite and authoruy in the church off god to there ministerie / wherbie also they may preserue and mayn: ene the same Therefore let vs not take to muche pleasure in the outward beaurie and faire shewe off this pompe and glory / but let vs see iff ther be any vse and proffit off it / desyre rather that which is profitable for others / then that which serueth only for a vaine shewe. For as the Poet saith /

Seeke not the thing that faire is to eye:

But rather that, the cyty may liue by.

But the church liueth not by this pompe and shewe / nor hath she no neede off it: but off godlines / lerninge / simplicitie and modesty / by which thinges Christ would haue his kingdome enlarged.

And I pray yow how do this moue the mindes off men / to goe to the church with a great traine off men before him and after him: as the Bishoppe that Eusebius speake of in the seuenth booke off his ecclesiasticall historie / to goe to the pulpit with officers afore him makinge Rounge for my lorde / to preache in a Rochet and a faire square cappe / leaninge vpon a quishion off clothe off gold: Thes thinges may delight the eyes for a tyme and the outward senses take pleasure in this vaine shewe / but I see not how the mind is more easilie taught / beagendowne / or raised vp againe by this meanes. For it must

must be a certen heauenly power ioyned with a pure / lerned and simple interpretation off the scriptures which must worke thes thinges / which are Jewells more meet to shyne in a pulpit / than silver or gold.

Plinie shewing the cause off the fruitfulness off the Roman feedes in times past / more elegantly in deed then truly / Then (saith he) when the fieldes wer tilled by Emperors / it is like that the earthe reioysed to be plowed with a share bearing a lawrell garland vpon it / and to be tilled off such a plowman who had before triumphed. More pretilie I say then truly / for that it is better for tillage off the earthe / that the plough share be sharpe / then that it be crowned with a laurel garland and that the ploughman be diligent rather then suche a one as had entred the cite in greate pompe and triumphe. Which also the same Author correctinge him selfe addeth after in the same place / sayinge / Or ells this might haue beene the cause off the fruitfulness off / he feedes the / That thos worthe Capitaines and Emperors handled ther seedes as carefully as ther battelles / and were as diligent ouer ther fieldes / as ouer ther tentes. Or ells this / That all thinges speede more happilie which are done by them who are honest and virtuous / because they be also done more painfully and with greater trauell / which surely methinketh is the very cause off the fruitfulness off the lordes field. And that then it yeldeth the best fruite / and as it were a golden harvest / when it is diligently / carefully and painfully labored and tilled / when ther is a greate and a carefull heede taken off the seedes / when the churches are looked vnto with as great diligence as the campe and armie is watched in the feedes. And finally whē they are labored by honest men. For neither doeth the grownder respect the lawrell garlande vpon the plough share nor whether the plowman weareth riche and costly embroidered garmentes / but would haue him painfull / laborious / diligent and full off trauell / neither doth the church looke for this outward pompe and shewe in her bishop / but for faith / diligence / labor / good and precious seedes / honest / busy / and painfull handes /

Q and

and had a great deale rather haue hir hus band man godly/ylet
ned and diligent/then mired and Roched. Wherupon it cos
meth to passe that when the feelde off Rome was plowed
and tilled by Scranus/and Cincinnatus and such like wor.
men/ and the church by Paul and Peter / and such like / The
encrease was very plentyfull; but now as farre as we are gone
from there example and paines takinge / so much are our chur
ches behinde and inferior to the feeldes off Ephesus and An
tioche.

Therefore it is the duty off all godlie bis hoppes who des
ire to serue the church/ and to be well esteemed in it rather
for ther godlines and learninge/then for this pompe and shew
we / seing they haue already declared that the gospell is deas
rer vnto them then all the commodities off this life / that iff
they will discharge ther dewty / they wold better fynishe and
make perfect that which they haue allreadie well begonnt/ and
euen willinglie for the rest off the gospell/ which yet we want
touching discipline / once againe leaue and forsake that poma
pous state and dignitie and be more carefull for the glory off
god/the saluacion off the church/ and keepinge a god conscia
ence vnto them selues/then for keepinge or mainteininge this
false shewe off honor and glory and the vaine names off titles
and dignities/and retourne a gaine to the worcke off the minist
sterie and not (as in a sence somewhat diuerse frō this the Apos
tle warneth the Galathians) finishe in the fleshe which they
haue begonne in the spirit.

Galat. 3. 3.

I knowe in deede how hard it is to perswade them w
hich haue once tasted off this sweet inchaunting cuppe; but
seing bothe the commandement off god / ther owne callinge
and vocation/and the proffit and commoditie off the church
doth require yt / It becommeth them for the godlines they
are off / and for the life they haue spent in the professinge
off the Gospell to leaue all for **CHRIST** and the Gospelles
cause/and to follow him wither he calleth and leaderh them;
and as they in a maner first taught and preached vnto vs
the doctrine off the Gospell / So they wold be the first
Authors

Authors to bring in the Discipline off the Gospell / and vse
ther estimacion / credite / and authoritie not to the ouerthrow
wing off the trewth off God but to the establis hing and pres
seruing off the same. But yff there be any (for I cannot but
hope well off many especially off thos who haue seene other
reformed churches) but I saie iff ther be any who either for
couetousnes / for ambition / or because they thinck this
lordly state tollerable in Bis hoppes / will by no meanes be
perswaded to rest and quiet them selues in that meane estas
te which becommethe the men off God / they are to be com
pelled euen against ther willes and to be forced to retour
ne againe to the first and right institution off Bis hops
pes.

And surely iff we serche the fountaine and originall
off thes great riches / we shall find that they neither in the
beginning Got this wealth by any right / nor yet keepe
yt to this day : nor only because they do no duty off a Bis hopp
or Mynister / But also because they wrongfully vsurpe
that / which belongeth vnto other. For a great part off
ther Goodes is that which in the beginnunge was geuen for
the reliefe off the poore : which was committed as an almes
vnto the Bis hopp : which as yt apperethe by the old can
ons he should distribute by his advise / and the consens
off the company off the Elders. But after when they had a
bolished the power and authoritie off the Elders / and ruled
all thinges alone accordinge to ther owne conscience / They
made them selues those pore men / and tooke almes to ther ow
ne vse / and so grew riche and welthie / by the want and neces
sitie off others.

An ot her part which they haue / belongeth to the mys
nisters off other churches / which was vnited to the Bis hops
prickes by Impropriations : besides proxies and other tols
les and fees which they take off the ministers : Therfore w
hat right haue they to vsurpe that as there owne / which
was geuen in tymes past for the maynteyninge off

ministers in other churches? Therefore when they have restored to the pore and to other ministers that which is their owne/iff yet they have more then is meete for a Bishop/let them bestow it off other their pore fellowe ministers: who in many other places want necessities by reason off the povertry off the churches which they serve: that at the last / being contented which an honest and reasonable livinge / they may retourne againe to their originall and first beginninge.

Thes wordes off diminishinge the pompe and welthe off Bishoppes/as it displeaseth some who thinke that some credite and authoritie is gotten to the gospel thereby / So it pleaseth verie well thos that thinke this will be profitable for them and do allreadie gape for this praie and hope for this great inheritance. For they thinke that we seeke only that the bishoppes might be put downe/waite for the like praie by their puttinge downe as they had sometimes at the overthrowe off the abbais. For as for Religion they care not what become off it/so they may waite welthe by sacriledge and robbery/ And would not stick iff it were possible to crucifie Christ againe/that they might cast lottes for his coate and devide his garments amonges the/ For this our age hath many such soule diours/many such as Denys the king or rather the tyranne off Syracusa was/who thinke that a golden crowne is not fit for God/neither in sommer neither in winter/and yet that it will serve them well at all tymes and seasons. But iff they mark diligently what I saie / they shall well perceine that I favor not in any respect/their covetousnes and greedie desyre. For I speake not heere off spoilinge the Bishoppes / or robbing the goodes off the church and gevinge them away to most unworthie men/ but rather that the neede off a great nombre/ may be relieved by the aboundance and excesse off a fewe: that hospitalles may be maintained and provided for: and (which is the chiefe) that the ministry may be established and maintained thorowe ought the realme: so that by thes wordes / they have no occasion to hope or looke for any thing/ but rather to feare they loose not that which they have/ iff at any tyme they have gotten

gotten wrongfully into ther handes the patrimony off the church. For they must either restore it againe/ that the church may be provided for off worthy teachers / or els make them selues giltye off the losse and destruction off so many soules/as by there meanes are destitute off a minister/ and shall perishe in ther ignorance. But seing this place hath bene handled now fullie enough (as I suppose) let vs conclude that which I purposed in the begynning: namely that the churches ought the provide for the ministers / and that in suche measure that they be not hindered from doinge there dewties either by neede and pouerty / or by welthe and aboundance. That they be not despised thorowghe neede and necessitie/ nor waxe wanton by excessive riches.

As for that point by what meanes this ought especially to be done/ we must vnderstand that (which was commanded in the lawe/ touching the geuynge the tithes to the priestes and Levites/ bindeth not vs precisely to the payinge of tithes. For this was a politique lawe off the Jewes which bindeth vs only generallie/ that we also provide for them / which labor in the Lordes work. But as we are not necessarylie bounde to vse that way off provision for them/ So iff it be commodious for any country/ either because the people are allreadie accustomed vnto it/ or for some other ciuill and politiquer respect/ yt may be vsed so that we remember / that which hath bene shewed before/ That the ministers must honestly and liberally be provided for/ with oute ther takinge off any suche paines as may hindre the doinge off ther dewtie. And seing the Lord would not suffer the Levites and Priestes to the with drawinge off them from doinge ther dewtie / to goe about the feldees and see that every man pay ther tithes / and to see it brought home/ how muche lesse ought the worke off the minister to be hindered by doing this busynesse? But also besides this discommoditie/ It is a base and a vile thing for them to see every mans felde lest they be deceyued / and to knowe the nombre and encrease off every mans flocke or cattell and off other thinges wheroff by the custome off our realme the

tenthes are paide: especially seinge he shalbe forced sometymes to strue with peuishe and couetous men for his right which in such a man/(especially in such a case) were a shame full and vnworthie thinge.

Therefore if we thinke good to keepe still the tenthes and to pay the Ministers off them/ the magistrate must prouide for this by his authoritie / that they may be free from all these troubles / that they may wholie bestowe them selues / in readinge/meditating/and expoundinge off the Scriptures / and at one word in doing off there dewtie. And to see that so doing they may be honestly and liberally provided for/ For thus we
 2.Chro.31. reade that the godlie and noble kinge Ezechias did: who brought
 4.5.6.7.8 ought to passe by his authoritie / first that the Priestes were provided for as yt was commanded in the lawe / Then also
 2.Chro.31. so he tooke such order/ That ther riches growinge to a great
 9.11. quantitie and store) should be so laide vpp and reserued as might be most commodious for the priestes. And howe much etc wer it for Christian princes and for the perpetuall praise off ther godlines in the church / to followe the example off Ezechias in this behalffe : who not only brought to passe by his authoritie that as I said before the priestes and Levites should be provided for/as it was commanded by the lawe/but also had a especiall care/that That which was liberallye giuen might be deuided to those / to whom yt appertained/ Therefore he built barnes and granaries for the better commodie off the priestes / and finally appointed certen men by whose meanes the Levites who were scattered throwgh out the kingdome were provided for.

Suche Vncetors and so worthy patterns and examples off godlines and all kind off vertue let Good Princes set before them to followe: and not only not spoile the Ministry them selues or suffer it to be robbed off others/but liberallye accordinge to the commandement off our Sauer Christ/see it maintained and provided for thorowghe out ther kingdome nor suffer that That which was once geuen to this ende be prodigallye spent and wasted in courtly Pompe/excesse/
 and

and wantones / nor bestowed vppon noble mens seruantes
nor other innumerable sortes off vngodlie and intollerable
abuses by sacriledge and the church robbery / but that yt be
faithfully ordered and bestowed vppon Religion/ the seruice
off god/ and publischiuge off the word off god thorowghe out
the kingdome and the maintenance off the sacred ministerie.
Thus they shall proue them selues to be suche Kinges and
Queenes as Esay prophesied off / who should norishe/ Esa. 49.
cherishe and defeund the church like foster fashers and 33.
nurces.

Thus therfore hauinge ended this pointe off the Liuinge
ge off Bishoppes or Ministers / Let vs go forward to the
next which is touching ther garmentes and apparell/ which
apparell being off ij. sortes: that is to saye either belonging
to deuine seruice / or which serueth in the common and dai-
lie vse off life / I finde nothing written or commanded in
in the gospell off either off them/ but only that which is gene-
rallie commannded touching modestie/ sobernes and honest
conuersacion with all men / which as yt may be referred to
the diet / and houshold stuffe and to all other partes off ther
life/ So also to ther garmentes and apparell. But a cer-
ten kinde/ forme and fash ion off apparell either in dailie vse
off liffe / or ells in deuine seruice is no where commannded
in the Gospell. Neither yet vnder the lawe was any thing
prescribed to the Levites and Priestes for ther daylie wea-
ringe / in what apparell or garmentes they should daylie
goe.

In deede in the diuine seruice which they did in the ta-
bernacle off the Temple / such thinges are diligentlie and ex-
actly prescribed and set forthe accordinge to the dispensacion
off the old Testament. But in thes our tymes wherin by
the grace off God we haue the trewth yt selffe and the bodie
in Christ our Sauer / we haue no lenger neede off figures
and shadowes. The things were but for a certen tyme/ whi-
ch so long as God would haue kept / he left the forme and
fash ion

Exod. 28.
43.

fashion off ther apparell plainly set forthe in his law: adiointing therunto the punishment off deathe iff any man should transgresse the lawe therein. But this difference off apparell / in diuine seruice doeth no more belong vnto vs / then the offering vp off sacrifice and the keepinge off other ceremonies off the lawe. Neither vnder the lawe pertained it to any but only to suche / as ministred in the tabernacle and temple: and not to therest off the Levites who were scattered throwgh out Iury / and preached the word off god in the Sinagoges. How much lesse ought the Interpreters off the gospell vse those veiles and shadowes in thes daies / wherein as the Apostle saithe / we behold which open and vncouered face the glory off god. And iff it had bene needefull to haue bene vsed / ther is no doubt but that Christ would haue warned his Apostles off yt / especially seeing that these thinges were before so at large set out vnder the lawe. For it is not to be thought that Christ was lesse diligent in shewing how god would be worshipped vnder the Gospell / then Moses in shewing the same vnder the lawe. Or that Moses being a seruant was more faithfull in the administration off the Lordes house / then Christ the Sonne and heire in his owne fathers house. Therefore to binde the Ministers to any certen fashion or forme off apparell hath no grownde off any precept off the gospell / or commendement out off the word off god.

They are therefore the inuencions off men: and off what men / but euen off suche which haue soughte to paint and adorne with these colors the shame off ther whorish idolatrie and superstition. For as iff they had bene ashamed off the simplicitie off the gospell / which they ought rather to haue had in reuerence and in honor / They thought good to follow what so euer had any shewe or ostentacion in any Religion / and thought it to be vsed to the setting forthe off the gospell. Thus they take out off the lawe almost all ther massing apparell by a foolish and ridiculous imitation: that hauing an alter and a priest they might not want apparell for the stage. As for the surplice it is notable which is written off Ioseph Siricins who

ferdeth

Popishe garments vnneces of the minister. 123

fetcheth the cause and originall off yt from Christ: and proueth that we ought to vse a linnen garment at deuine seruice because Christ was buried in a winding sheete. A notable reason surely why we should vse the surplice in our churches/ but peraduenture they are ignorant off ther owne antiquities/ and the surplice is to be thought rather to haue bene borrowed by them off certen Egyptian monckes / who vpon the skinner which they vsed to weare for there apparell did weare linnen garmentes: from whence also the name off Surplice seemeth to come.

Such like reasons are to be founde in there wrightinges: but to let passe these trifles / it is to be lamented that euen as monges vs who professe the Gospell / there were some / that when the whole papacie was to be consecrated/ and this Rome to haue been vowed to destruction / accordinge to the vowe and curse off the citie off Hiericho / who being deceived with the faire and glitteringe shewe off the Babylonishe garmentes/ brought them as Acan did into the tentes off Israel. For why do they commande a cope and surplice to be vsed in diuine seruice: or a Tippet and a Square Cappe to be worne dailie but because they thinke it is of some authority with the people/ and bringeth some estimation to ther office/ and to ther persons/ and is thought to be of great force/ to make a man seeme to be graue and off authoritie. For thes be the best reasons which they are wont to bring: wherby they would signifie both that theses. sortes off apparell are not commanded for Religions sake / and that the abusing off them heretofore/ cannot nor ought not to take away the right vse off them/ which belongeth to comlynnes and order/ to which ende contrary to the Apostles mind they wrest that place off S. Paulle/ That all things are to be done orderly in the church. But iff they pertaine only to a decency and comlynnes / what needeth any commandement to be giuen to a minister to vse dailie the tippet and the square cappe/ and a Priestes gowne/ and at deuine seruice the cope and the surplice/ seing a minister who is sett ouer the gouernment off the church/ and by

1. Cor. 14.
40.

R the

the Apostles rule ought to be suche a one / as not only is able to vse him selfe honestlie in euerie thing / but also suche as keepe his familie in order / and ought to be an example off all modesty and honest comelines to his flock: who suerly iff he be meet for suche an office and worthe to handle the word off god / will take heede that he doe not dishonest his worthy office / by vile and vn honest apparell.

But seing they make no worthe ministers / but readers and seruice saiers / yt was needfull / they should appoint them what cappe they should weare: and howe the sleeves and collers off ther gownes should be made and suche like. Althoughe they atteine not this decencie and comelines which they pretend / for often times ther is nothing more filthye and vn honest then this kinde off apparell. And iff any can vse a comely square cappe he can vse also a rounde cap which is as comely / and so muche more / as it is fitter for his heade then the square.

Therefore ther is no cause to prescribe this apparell to be dailie worne for decencie and order. But they say the Ministers must be distinguished from other men: and that they may be knowne off ther parishiners and church. This is euen as great a reason as the other. For iff they did set suche a shepheard ouer the sheepfolde off god / who were ab'e as well with his voice / as the sheppherd with his hooke and staffe / to rule his sheepe / who were able also to heale the sicke and diseased / and to bringe home againe suche as wander and strae out off the waie / finallie iff they set a right sheppherd ouer the flocke / the sheepe would knowe him by his voice / and would not need to haue any marke by his apparell to knowe him. Therefore althoughe this reason might be off some force for hirelinges / yet it cannot be of any force for meete and worthe ministers.

And wheras they alledge also Order and decencie for there surplice / I would knowe whie yt should seeme more comelie and decent for a Minister / than he should preache or prate in a surplice / then in a gowne. In white raiment then in black apparell? For as for the coloure / me thinketh black

to be more comely for him: and for the fashion me thinketh
 a long garment reaching downe to the foote sholde be more
 honest and seemelie. further more do they not see that Simp-
 licitie liked our savior Christ / that the Gospell is in a maner
 shadowed and covered by these vayles and figures / that by
 this meanes / the waie is made open to bringe in many other
 moo ceremonies for as good respectes as these be? do they not
 also thinke that we perceiue that nothing elle is sought by this
 which they call comelines and order but only a conformitie wth
 Papistes and a superstitious decency: as also in vsing the
 signe off the crosse in baptisme / the rounde cake in the Lordes
 supper / and many other such ceremonies / and not that seemes
 ly order which the Apostle commandeth: For if the simplicitie
 and nakednes off the gospell / misliked them / why did they
 especially clothe it with popishe apparell / seing we ought to
 be so muche the furdre off and to abhorre ther doinges / by
 how muche we are in greater daunger off them / then off other
 heretiques because they liue amonges vs: For which cause
 also the Lord commanded that greater seueritie should be vs-
 sed against them off the land off Canaan / then against Idolat-
 ters off other nacions and cuntries.

1. Cor. 14.
40.

But they saie further / that mens shoulde be admonished
 that they are now vsed to an other ende / then they were by the
 Papistes / and that the abuse cannot take awaye the right vse
 off the: and althoughe the popishe priesthoode be a most gre-
 nous leprosie / yet the apparell which they vsed / if yt be was-
 shed againe may be applied againe to our vse. but I say / that
 off all the leprous garmentes / they haue chosen the filthiest
 and most polluted: and suche as cannot be washed nor made
 cleane againe by anie art or conning off the fuller. For ses-
 ing it is manifest that Popishe Priestes receiued ther orders /
 by the puttinge on off a surplice and square cappe / and that
 they vsed the coope euen to the singinge off masse / who is he
 that hath learned by the lawe off god to distinguish and dis-
 cerne betwene sore and sore / betwene holie and vncleane / and
 understande the not / and euen see the with his eyes / that the

R q leprosy

123 Popishe garments vnnmeet of the minister.

Levi. 13. 52

leprosie was spreadde vpon thes garmentes/ and that they are polluted and vncleane / not only by the contagion off the leprous man/ but euen by ther owne disease: And therfore by the lawe not to be washed / but to be burned/nor to be purged with water but to be consumed with fier. Seinge then it is so / and that this lawe off prescripte apparell off ministers / hath no grownde nor only off no scripture / but also off no sounde Iudgment and reason / a merueile it is to see howe earnestly and with great contencion / yt hath bene defended and maintained. And it maketh me a fraide to remember the bitternes of thos daies / the churches bereaued of there ministers / and most faithfull Pastors and Doctors driven from there places / the troble that came in the vniuersities for this cause / and the most toward youth both for godlines and lerninge driven out off ther colledges / finally the commandementes off god transgressed that the preceptes off men might be establis hed.

But they haue made me to longe in a matter off small waight / who do so earnestly vrge these trifles / as iff they were matter off great waight and were grounded off the commandement off God: But seinge yt appereth manifestly (as I suppose) by that which I haue said that yt is farre otherwise / Let vs conclud / that noe certeine kinde / forme / or fashion off apparell is to be prescribed to ministers neither to be dailie worne / nor yet in seruice tyme: and that they are only to be admonished that they shewe them selues sober / modest / and honest both in ther apparell and in all the rest off there life and conuersation: which iff some shall neglect to doe / and besinge admonished by there breethren doe not amend yt / let the be corrected by the magistrate. And thus muche generallie off Bishoppes: that is to say off ministers.

Now it followeth to declare the diuers sortes and kindes of them: and to shew whateuery one hath proper and peculiar to hi selfe. There be therfore two kindes and sortes off Bishoppes / the one off Doctors / the other off Pastors. For these are not to be confounded / as iff one and the selfe same office were
signis

Doctor vnd Pastor distinguished.

135

signified by two names / as some haue supposed. For seinge the Apostle in the iij. to the Ephesians doth seuerally reherse all the ministers off the church which Christ hath geuen and appointed to the edifyingetheroff / and distinguisheth Apostles from Prophets / and Prophetes from Euangelistes / I do not see why we should not think also / that Pastors and Doctors as they are distinguished and seuered by name / to be so also in office and duty which also appereth more manifestly in the xij. to the Romans / wher they are distinguished not only by names / but also by giftes proper to seuerall offices. Therefore these are diuers and sundry offices / how neere so euer they seeme to be together.

Rom. 12. 8.

7.

Now to proue that only Doctors and Pastors be Bishops / and that no man els (as it hath bene saide here to fore) may or ought to minister the word off god in the church / needeth a longer prooffe. But seing it cannot be doubted / that the Apostle rehearseth in the iij. to the Ephesians all the offices and functions which haue any thinge to doo with the worke off the ministry / and by which Christ would haue his church builded vp / and seing that those offices off Apostles / Euangelistes / and Prophetes / are ceased / (as also they were geue only to to serue for a tyme / and not for the perpetuall gouernment off the church) It is manifest that ther remaine no other Bishops or ministers off the word off god but only Pastors and Doctors. But that it may the more clerely be shewed / that those other offices serued but for a time let vs more at large consider the nature and condition off euery one off them: And first for the Apostles office / what it was / it appereth by the word off our Saniour / wherby he ordeineth them: to the Apostleshipp: namely / This / that they should go preache the Gospel in all the world and baptize those which beleue. So that an Apostle was not bound to preache the gospel to any one and certeine prouince / nation / or country / but to the whole world. So likewise Christ before his departure commended not to peter and by him to the rest off the Apostles any certen sheepe off some certen grownd or pasture but all his flock. For

Mat. 17. 19

Mark. 16,

15.

Iohn 21. 15,

16. 17.

R ij

as

as our Saviour Christ had geuen the merueilous giftes off the Spirit/ So he would haue them beare greater offices. He assigned them not a few acres/ to plowe and till/or a litle feelde not some small porcion off his vyneiard and inheritaunce to dresse / but even all his feeld/his whole vyneiard and inheritaunce. Suche off all the disciples off Christ ther were only xij. to whome afterwarde were added Paule and as some thinke Barnabas / who as certeyne chiefe capitaines should bring the world vnder subiection to the kingdome and Empire off Christ: And as Maister builders who should drawe out and describe the patterne and platforme off all the churches / and lay the fyrst foundations and groundes: Which so great a charge beinge laid vpon them / excellent giftes were also geuen them wherby they might be able to beare and vphold so great a burthen. For they were endewed with a merueilous knowledge off heavenly thinges / and diuers straung tongues and languages / as is yt reherseed off the xij.

Act. 2. 4.

1. Cor. 14.

18.

Apostles in the Actes/ and as Paule testifieth off him selfe to the Corinthians.

Act. 1. 22.

Galat. 1. 1.

Furthermore there were many other thinges proper and peculier to this office as/that they should be witnesses off the Lordes resurrection: that they should be immediately called and appointed by C H R I S T: and other like/Which seing they can be in no man now adayes / yt is playne and evident/ that the Apostleshipp is ceased / and that this worthy and excellent office ys no longer remaininge in the church.

Act. 1.

Act. 12. 2.

wherupon the Apostles who did choose Matthias into Judas as place beinge voyd/ yet when James was slaine/ they did choose none into his Rounge or the Rounge off any other off the Apostles/when they died: So that yt is plaine that this office is abolished.

Which beinge playne off the Apostles must be likewise vnderstood off the Euangelistes who serued and mynistrred vnto them/and were after a sort ther vicaires and deputies. for as it doth appere in the Actes This was the office of the Euangelistes to accompany the Apostles whom they (when they had gathered

Euangelistes and Prophetes ceased. 135

gathered any company off a church together and must needs depart) left behind them beinge instructed by them in what sort and order to stablish the church/who hauinge set the church in order and prouided pastors and Elders to gouerne yt/ left it and followed the Apostles againe/ So they as Emperors and Generalles/when they had overcome any citie/ left as it were some chiefe captaines behinde them/ vntill thinges could be brought to a better stay/ and that ancientes and elders/as certen perpetuall garrisons were set ouer them/for the Apostles were appointed to conquere and to overcome: The Euangelistes to establishe and set in order. The elders to mainteine and preserue the church of god. Therefore this office off the Euangelist must needs cease/seinge the Apostleshippe is ceased allreadie.

As for the Prophetes office / althoughe it consisted in expoundinge the scriptures / yet seinge it was ioyned with extraordinary gyft off foretellinge thinges to come / necessary for the primitive church / but now no more in vse / yt can not be doubted but that the office ys ceased as well as the gyft/wherupon we may conclide/That seinge as Saint Paule witnesseth the onely Apostles / Euangelistes / Prophetes/ Pastors and Doctores / were geuen by Christ to the edifyinge off the church and the work off the ministry / That the three first ceasinge/ there remaine only Pastors and Doctores perpetuall and ordinary ministers off the word.

Eph. 4. 11.
12.

Indeede sometymes the lord extraordinarily/in a confused state / where is no place off ordinary callinge/ stirreth vp as he did in our tyme as yt were certen newe Apostles to lighten the world agayne with the light off the gospell: And Eusebius maketh mencion off some / who saith he with a heavenly zeale off followinge the Apostles went preachinge the gospell to the Indians. But I speake off the Ordinary state off the church/suche as oures ought to be after so many yeeres. Therefore Saint Paule in the xij. to the Romans speakinge off this state maketh no mencion off Apostles/Euangelistes/or Prophetes but only off Teachers and exhorters/callinge Pastors/ Exhorters

Eusebius in
the 5. booke
of his eccle
siastihall
historye

136 **Euangelistes and Prophetes ceased.**

Exhorters as it shall appeere hereafter. Neither was it needfull that they should continue any longer in the church: no more then it is needfull after the platforme be drawen that the master builder tarie any longer/ but that there be carpenters and workmen to builde and raise the worke as he hath appointed.

And it seemeth that our Saviour Christ in the stablishinge off his kingdome followed a kind off order not diuers from that which is vsed by earthly kinges and princes / Who at the daie off ther coronacion/ and for a certen time after make many officers for diuers and sondry vses/ who serue not only for a solemnite/ pompe and shewe / but also to great vse and seruice for that time / but when thinges are set in order and the kingdome stablished are vsed no longer. So Christ our lord and king/ when as beinge ascended into heauen he was as it were invested into his kingdome / created Apostles and suche other officers/ which should set his kingdome in order and appoint and ordeine a certen ordinary state for the gouernment and administracion off it: which being so established and set in order/ Those offices should cease/ and the kingdome should be gouerned as they had appointed.

Therefore ther is no cause why we should thinke the loue and care off our Saviour towards his church to be diminished for this cause / or that he dealeth not bountifully and liberallie with vs: no more then subiectes for the like cause / haue occasiō to suspect ther kinges good will and fauor to be chaunged towards them. For these thinges are but for a certeyne time and pertaine to the beginninge off the kingdome/ which time seemeth necessarilie to require some other kinde of order then all the rest that followeth. Therefore to continue the same similitude/ after he was crowned king/ he scattered in great aboundance spirituall giftes off knowledg/ prophesyng/ healinge/ and other graces/ as gold and siluer amonges his people: All the conduites ranke with sweet and most pleasant wyne: All the pipes and cockes ranke with rose water and other sweet and pleasant waters: But althoughe he giveth vs daillie
all

Euangelistes and Prophetes ceased. 137

all thinges liberally and plentifully / yet he geueth vs not dallie a Largeſſe as at the tyme off his coronacion. Therefore we ought to be content with that liberalitie which the lord ſhewes the vnto vs / and not to looke to haue allwaies alike.

The ſame reaſon is off the perpetuall myniſters off the word: with whom he would haue vs to be contented and not to wiſhe for the firſt / and thoſe which were extraordinary and appointed to ſerue but for a tyme. For as ſome thinge was geuen more liberally and extraordinarilie to the extraordinary tymes off the church / So we are ſufficiently provided for / off all thinges which belonge to the continuall and neceſſarie uſe off the church. Therefore beinge content with this meane eſtate and condicion / Let vs uſe that which is giuen vnto vs / and ſeek not for offices which ſerued but for a tyme / in the perpetuall gouernment off the church / nor wiſh extraordinary functions in an ordinary ſtate. Wherefore / we ought to haue Paſtors and Doctors appointed in our church / and not to reſtaine ſtill the extraordinary office off preachers: which yet I reprove more ſparingly / for the reſpect I haue to many wortheie men who haue labored with ſome fruite after this ſort: for I ſee that ſome (by the negligence off thoſe who ought to haue provided meete Paſtors for the churches) for the loue they had vnto the goſpell / thought it lawfull for them in theſe tymes to take vpon them this Apoſtolicall or Euangelicall kind off office and embassage: whereas rather they ought to haue urged the full and perfit reformation off our church / and to haue ſtriven by the word off god / that enery church might haue bene provided off a fit Paſtor. And that the Lordes heritage might be no more left barren and vntilled / leſt that at the laſt / the Lord be angry with vs / and take it from vs and let out his ſarme to other that will dreſſe it better.

But if there be any which pleaſe them ſelues to muche in this gadding abroad thorough out the churches / and will contend they may do ſo by the example off the Apoſtles and Euangelistes / let them ſhew vs the ſignes off their Apoſtleſhip as Saint Paule did to the Corinthians: Let them prove

6

1. Cor. 9.
2. 3.

that they are indewed with those Apostolicall gyfies off know-
 ledge and vnderstanding/tonges/healinges/doinge off mya-
 racles and suche like. Let them bring forth the commission
 off this theyr so large embassage to all churches: last off all let
 them proue that they are immediately called therunto off god.
 For not only one Bisshopp but all the Bisshops in the world/
 are not able to ordeine and make any Apostle/ seinge that (as
 it apperethe by the Argument I haue alleadged) ther office is
 already ceased. They cannot be Euangelistes neither/ seinge
 that they were as yt were the Legates off the Apostles/ who
 in respect off them were as Proconsulles or Presidentes.
 For Prophetes I thinke they will not say they be/ seinge they
 cannot tell vs off thinges to come. Besides that we reade not
 that the Prophetes went thus abroade thoroughe out all
 churches/ but it seemethe rather that they were wont to abyde
 in certen places. Wherefore takinge away extraordinary cal-
 linges and vocations out off the ordinarie state off the chur-
 che / Let vs follow that certeine rule which the Lord hath
 prescribed. Let Pastors and Doctors be assigned vnto chur-
 ches who are only the ordinary and perpetual ministers of the
 word off god apointed to the edification off the chunche.

These thinges thus set downe/ let vs now see what the
 particuler charges and dewties off these two be. And first let
 vs speake off Doctors: whose office is more symple. Docs-
 tors therefore I call Bisshoppes who are occupied in the sym-
 ple teachinge and expoundinge off the holie doctrine and in the
 Religion. For it semethe that this was the office off Doctors
 simply to teache oure of god his word/ what was to be thou-
 ght off god and off his worshipp and seruice: what off Christ/
 what the law is: what the Gospell: what ys the rule off our
 life: what the hope and expectacion off the life to come: syna-
 lye what to thinke off euery point off Religion without those
 vehement speeches wherby the mindes off men are either
 raised vp and comforted / or beaten downe and made sadd.
 For seing that Saint Paule dothe lymitte and bound the
 office off a Doctor by Doctrine/ and attributethe to an other
 office

office To exhort/ he seemeth to shewe that a Doctor is as yt were the scholl maister and teacher off the principles off Religion off wth the office how great and manifold vs^e there is in the Church off god / we shall easily vnderstand iff we consider/ how many there be emonges vs that be rude and know not the first principles and growndes off religion. Which beinge vnworthy and vnseemely for a Christian Church and for our profession off the gospell / Let Teachers and Doctors be prouided (suche as we haue but a fewe right and lawfull in the se our daies) to teach the churches and especially the rude and ignorant. For althoughe we inuent a thousand waies/we shall neuer promote the edification off the church / but only by those meanes and instrumentes which the Lord hath appointed for his work. For with the ioynt blessinge of god is ioyned which is not only wantinge to those who are made by vs how goodly a shewe so euer they haue/ but contrariwise they haue cursinge for Blessinge. Now to retorne to Doctors againe.

In the primitive church/ They were set to instruct in the Doctrine off faith and Religion such as were rude and ignorant: For so Eusebius telleth that when in the church off Alexandria many had fled away for feare of persecutiō/ so that no man had the charge of Catechizinge/ Origen beinge a yonge man and But xviij. yeres off age / at the request off certen worthy men toke the charge vpon hym. Wherwith all though in the beginninge he ioyned also teachinge off grammar and other artes/ yet he afterwards vnderstoode/ that yt beloged not vnto his office so to doe/ and therefore gaue him selfe wholly to the expoundinge off the scriptures/ and instructinge off such as were ignorant in religion. The whom after one Hercules succeeded in the same office / whom before he had taken to him to helpe hym to teach: who afterward was chosen from beinge Doctor / to be Pastor and Bishoppe off the same church/ wheroff it may be gathered that in the primitive church / this was an ordinarie office: and that before Pastors / and Bishops / there were other also appoynted to be Doctors / whose office did consist in expounding

In the 6. booke of his ecclesiasticall history.

the scriptures/and cathechizinge off the ignorant.

But as for our Doctorshippe suche as it was in tyme off popery and as cōrynueth yet still/ I knowe neither from whence it came/nor to what vse yt serueth. For they expounde not the scriptures in any certeine church appointed vnto the/ declaringe the naturall and true sence and meanninge off the word' off god/they do not teach the youthe nor cathechize the ignorant/but lyue idly in the vniuersities. For it is no name off any lawfull office or function in the church no not as yt is vsed in the vniuersities but only a name and title off honor/ and a commendacion off a mans knowledge in diuinitie so that it rather seemeth to serue to ambition and vainglory/ the to any vse and proffit.

They say there was sometimes an image maker named Passo who did so engraue the image off mercurye in marbles stone that a man could not indge or discerne / whether mercury were within / or without the same. Suche Mercuries/ and Images do our vniuersities make vs/ whose knowledge we cannot tell whether it be within them or without them/for they proue not them selues to be right Mercuries by any speache/eloquence/or vterance / I knowe not what a shadowe and Image off vain contemplacion this is/ for true and Christian Religion bestoweth the gyftes that are receiued of god/ to the common vse and proffit off all the bodie Therefore these Mercuries are to be apointed to churches and to be set vp in highe and lightsome places / that their speache and talke and other properties may proue them to be right Mercuries in deed.

For fuerly it is not tollerable that they should bury the lordes treasure in the earthe ad hid his light vnder a Busshell/ and as it is saide off one Aspendus a harper/that they should playe on ther swete harpes as they selues may onlie heare it. Therefore let these goodly lights be put on candlestickes/that as Christ commandeth they may shine and geue light not only to them selues/but to all that are in the house. Let this riche treasure be laid out to the banck / that when the Lord commeth he

Mat. 15.

Mat. 25.

37.

he may receiue his owne with aduantage that is to say/let the
 se lerned Doctors be assigned and appointed to churches to
 expound the Scriptures / to Cathedize the rude and igno-
 rant and by the example off Dauid a better and more excellent psa. 108. 1.
 harper/let them awake in the morning to singe : and awake Esa. 49. 17
 ther harpes together with them / and call bothe riche and
 pore and all degrees and orders to heare them/ and sing and
 play not to them selues only but to the church/ and set out
 there heavenly songes and disies with most pleasant tune and
 melody in the hearinge also off many off other. Let this kno-
 wledg be brought to action and to the vse our life. Let the
 Doctor haue a chaire set for him. Let him haue schollers ap-
 pointed him whom he may teache and instructe in the feare
 of god and know edge off heavenly misteries: I meane a chai-
 re wherin he may syte to teache and to cathedize/ not wher-
 in taking his ease he may be idle and fall a sleepe

And suerly it is a meruelle to see that when they shoulde
 especially labor/then they do geue thō selues most off all vnto
 ease. And that they thē cherishe and make most of them selues/
 as yff they were allredy come from the Seas into the haven /
 when they shoulde rather leaue the haven and take the Seas.
 For when they are once made Doctors/either for their vnder-
 standinge and knowledge / or for their time and continuance
 ce/then they obtaine I know not what priuiledges from takin-
 ge off paines any more/Prerogatiues off honors and estimas-
 tion/priuiledges off heapinge off benefices together / so that
 they seeme to be like old souldiours who be exempted from do-
 inge any more service/or to be arrived at this Doctorshipp/
 as it were at a haven wher they shoulde be at an ende off all
 their labor and trauell.

This is therfore to be corrected by vs accordinge to the
 Ordinaunce off God / Teachinge and Cathedizinge is to be
 required off a Doctor. Touchinge ther examinaciō/how to try
 them who are to be chosen to this office I thinke it not needfull
 to speake any more/bothe because I haue spoken heroff gene-
 rally and at large before/ and also for that there is no great

faule in the lawes and statutes / but rather in negligence and want off execution off the same lawes and good Statutes. I omit also to speake off the election and the maner off chosinge off them. Which being done by an vniuersitie and by the consent off so many lerned and worthy men I wold not dissalowe. As for so many foolish he trifles as are vsed in the creatinge and ordeininge off them / they are sufficiently confuted already by that which hath bene spoken by the ordeininge off Bishoppes.

And thus muche off Doctors. In which place also some are wont to speake off schooles colledges and vniuersities / because they seeme to cary a certen likenes and similitude off Doctors and Disciples / teachers / and Schollers / Prophetes / and sonnes off the Prophetes. Which sure is a worthy poynt and very needfull to be handled considering the diuerse abuses off schooles / colledges / and vniuersities; but yet it containeth more matter then may be well handled at this time: for it had need off a generall treatise / which I trust / as already touching schooles hath bene worthely and lernedly handled by maister Ascham in his Schole master / So touching the rest / some off that lerned company wheroff there arise daily many noble and most excellent wittes will performe. And surely it were worthy the labor off some notable excellent man / to teach the vse of vniuersities / and to call them back againe to the right ende wherunto they were ordeined and appointed: which is this / that they should be meanes to preserve and make perfit all other noble artes and sciences and especially diuinitie which knowlege if it be not diligently kept by the Doctors in the aulters off the Vniuersities / as in tymes past the fire that came downe from heauen was by the Levites: Surely it will shortly come to passe / as we haue already seene yt and that with in these fewe yeres / that the church shall vse straunge fyre / to the doinge off all thinges.

Samuel. 1.
19. 19. 20.
King. 2. 2.
3. 5.
King. 2. 23.
14.

Suche Vniuersities the holie history reuerſeth the roſe off
Vaioth Bethel, Hiericho, and Hierusalem to haue bene which
(when all men thought surely that this fyre off gods word
and

and knowledge off the scriptures had bene cleane gone out
 (as yt came to passe also in these our daies) nor is there cerene
 sparkes in the ashes / off which afterwarde by good blow
 wing off them / they kindled Religion againe. And such vn
 uersities (should we also haue now a daies / which might be
 the kindle Religion being put out / and also enflame and encrea
 se yt being kindled / yff the sonnes off the Prophetes did
 painfullie bestowe them selues in readinge meditatinge and
 expoundinge off the scriptures as we reade those off Sam
 uells colledge did. But now in steade off labor / ydlenes is co
 me into the vniversities: for peace and honest quietnes: con
 sention and discord / the greatest poison to good studies
 that can be: for godlines and the feare off the lord / neglect and
 almost contempt off all Religion / with dissolute kinde off li
 cence and libertie wherby they geue them selues to all ryot and
 wantonnes.

Sam. 1. 19.

20.

And suerly yt greeueth me to thinke how farr off they
 be from the Muses and lerninge who dwell euen in the very
 houses and pallaces off the Muses. And that these places
 which are set furthest from any noyse off the world that we
 might the more frely geue our selues to good and honest stud
 ies / ringe with cries / noyses / and alarmes / raised vp by trou
 blesome wittes / and sounde againe with mutuall repro
 ches / hatred / iniuries / and reuenges: and that euen the ver
 ry temples off Religion the altars off holines / and the chaps
 pells off godlines and off the feare off the lord do waxe pro
 phane vnholly and voyde off all trewe Religion. What do we
 thinke that those noble worthies which at ther great costes ad
 charges founded colledges to this end that the seruice off god
 and holynes off life might spring from them / and from those
 fountains flow to the rest of the church / what do we thinke I say /
 would they say if they were gathered to gether ad should looke
 downe from beaue vpon ther colledges: doe we not thinke they
 would coplaine one to an other / that ther colledges were beco
 me like vnto tentes off warre wherin nothing were exercised
 but hate ad enmitie / ad that eue in those places which they had
 made

made to be byues off a heauenly kind off hony/an innumera-
ble sort off dranes are risen vp who not only gather no hony
them selues/ but so mislike also off the labor and diligence off
other that take great paines to gather/that they neuer cease to
vexe and molest them vntill they haue driven them out off ther
hiues from amonges : hem.

What iff I should raise out off ther graue/ some / either
off the holie Bishoppes founders off the vniuersitie off Oxes-
ford/or off the famous kinges founders off the vniuersitie off
Cambridge/what iff that noble King Henry the eight the last
off that worthy cōpany (as Hercules was the last of the wora-
thies) because he is last to deale with the vniuersities in bes
halffe off the rest / what I say could they answer him iff he
should complaine / that That which was most liberallie and
bountifullie geuen for the maintenannce off good lerning is
abused to riot and idlenes? That the hiues for Bees / are be-
come dens for droanes? that They are no more/colledges off
studentes/ but monasteries and cloisters off idle and snoring
monckes? That not only barren/and vnfrutefull trees/ but also
also off hurtfull and most noysom shadowe to those yong and
frutefull plantes/ that growe vp vnder them/are in those plas-
ces/ which they meant should haue bene Orchardes off most
precious fruite/and off the most noble and rare plantes that
might be.

The vniuersities ought to be the seede and the frye off the
holie ministerie thorowghe out the realme : but now there is
scarce one sent out in to the churche in many yeres that is fitte
for suche an office. It ought in deede to be like the Aple tree
off Persia wheroff Theophrastus maketh mencion : which
doth budde /blossome and beare fruit at all times off the yere
and bringerth furth some fruit which is already ripe and some
other buddinge/and newe geowing out. So the vniuersities
should haue some allwaies fitte / and as it wer ripe already to
take the ministry / ad some other ripening and budding oute
but now neither ripe fruit fallethe from the tree/ neither is the
blossome such as declareth any plenty or store to come hereas
fret:

fter: iff furder he should complaine that it is a heavy sight for them to see the vniuersities thorough contention (and that many times for small occasion) so inflamed and set on fire. And that as they are greued/who do behold ther feedes and possessions wasted and burnt / So they with no lesse sorrow behold/good/ lerned and worthy men expulsed out off ther vniuersities/godlie/and lerned younge men driven from ther places/the scholes deprived off most famous professors and Teachers/Colledges bereaued of youthe of merueilous hope and towardnes/off singuler vertue and learning/and the church deceiued off that which she looked for at there handes.

Therefore iff they loued god there chiefe founder and Author off all that had bene bestowed vpon them/or feared that he would be a punisher and reuenger iff they continewe to abuse the same/ iff they bare any respect and reuerence to them ther Patrones and founders and wold be ruled by them/they should leaue ther strivinge and runninge one against and other with mutuall wronges and iniuries / they should banish he out ydlenes and expulsing the droanes out off there hives fall to labour and take paines againe: they should applie the studie off the liberall artes and off the tongues / they should meditate vpon the Scriptures and exercise them selues therein as the Prophetes and the sonnes off the Prophetes : They should thinke with them selues/and remember that the church hangerth vpon ther brestes / desyring to suck that sweet milke off heauenlie doctrine (and as Peter calleth it the sincere milke 1. Pet. 2.2. off the word : that they should make ready every yeere a great nombre off fit interpreters and Teachers off Religion for the vse of the church: that they would be the Authors and seekers of a more full and perfect reformation: and when they had obtained it constantly to keepe / and preserve the same. These thinges would be acceptable to god ther Archfounder and to them there founders/and be most seemely and becomminge the name off an vniuersitie.

If I saie we harde him speake these and suche like thinges vnto vs would we not be ashamed to be so sharply reproved?

proved? Yet allthoughe we heare not either King Henry the eight/or any other off those worthies speake thus vnto vs / yet notwithstanding we ought not to be lesse moued with the thing yt selfe/ seing these things may trewly be objected vnto vs and cast in our teethe. Which neuertherles I speake not off all suche as be in the vniuersities / for I knowe there be many suche as we wold wyshe that all shold be: and vndoubtedly ther would be many moe / iff Samuelles Eliahs and Elis has wer set ouer the sonnes off the Prophetes/ who(as they were wont to doe) might liue together with the Schollers / be present at there exercises/helpe an further there indevors / and by ther example frame them and stirr them vp to all godlines/ knowledge/zeale/and finally to euery thing: that is praise worthe. If our vniuersities had many suche Samuelles, Eliahs, Doctors and Pastors wold be prepared for the churches which are abroad/the number off students(as yt did vnder) Elizabeths wold encrease and multiplie: and most pleasant streames as out of Eden, the garden off the Lord/wold flowe from them and water all the Land.

But seing that is farre otherwise/being content with this moderate reproofe/and light shewing off the disease only/for helpe and remedy/firsr most humbly I beseeche the Lord god the chiefe chauncellor off our vniuersities/and then also the Magistrates that by his apointemēt and in his name are set to gouerne vs/that they would earnestly and carefully thinke off reforminge the vniuersities/and restoring them to ther right vse againe / that they may serue to the preseruinge / polishing and perfiting off all other the liberall sciences / and especially off the studie off diuinitie and maintenance off the sacred mystery. And let it be sufficient to haue spoken thus muche off Doctors and therewithall of scholes/ Colledges and vniuersities.

Now let vs speake off Pastors: whose office and function allthoughe it be neere of kindred vnto the doctors function/ yet it containethe in it besides/certen other thinges neither off lesse waight nor lesse necessary then these be. A Pastor there fore

fore I call a Bis hopp / who applieth the Scriptures to the diuers occasions and necessities off the church: and ministre the Sacramentes to those which doe beleue. For Pastors touchinge the office they bare in the churches / succede the Apostles: and after a sort also the priestes off the lawe: whereas Doctors do rather resemble and are more like vnto the Prophetes and the Levites. Therefore Pastors administre not only the word / but also the Sacramentes. And seale vpp our saluacion with the Lordes signet / which they preache by worde. For this is the nature off the Sacramentes / to seale vp as it were the promises / that when we haue them vnder seale / we might keepe them more safely and possesse them more securely. Wherfore the Pastor to whom the promises are committed to be declared and vttered / and as yt were the writings and indetures off our saluacio to be made / hath also authoritie to sette the seale therunto. For so the Lord commaunded his Apostles that they should preache the Gospell / and baptize those which sholde beleue. Wherfore the administracion off the Sacramentes pertaineth to the office off a Pastor and that in suche sort to a Pastor / that no man els may take yt vppon him / and arrogate that to him selfe which the Lord hath committed to another to doe.

But besides the administracion off the Sacramentes this is also proper and peculier to the Pastors / even in the ministerie off the word to applie the Scriptures to the diuers occasions and necessities off the churches: And as tyme and occasion serueth / to correct / reprove / and reprehend / to raise vp those that be cast downe / to breake the stubburne / to vse exhortacions / and debortacions / to comfort the godly with the hope off the promises / to terrifie the wicked with the thunder off the iudgement off god / whereat they may be cast downe and as yff they had bene stricken with a thunder bolt from heauen and consumed / yff they repent not / to lift vpp some as yt were to heauen / and to cast downe other to the bottom off hell. All which Sainct Paule doth signifie Rom. 12.7.

T 4

to the

2. Timoth. 4.2. to the Romaine figuratiuelie by nanyng one kinde theroff (that is to say off Exhortation) for all the rest. In his Epistle to Timothy he setteth out euery thinge more at large; commaunding Timothy to preache the word / to correct / to reprove / to exhort.

Seing therefore the Pastors office is so wayghy and so diuers: I will not shewe that they which be vnable to teache are not to be admitted vnto it / for that I haue hadled this before / but how weak there defence herein is which they are wont to bring: that is to say / That the want off these vnable ministers / is supplied by the diligence off others / whereas they read and reherse out off the booke vnto the people / homelies / touching all the necessary pointes off Religion. I dispute not here against homelies / nor minde to shew what iniury is done vnto god his worde when the wrightinges off men are redd and reherfed in the churche: or howe dangerous a thinge it is for geuinge occasion off bringing in to the churche / the wrightinges and sermons also off other godly men / the stories off martyres / and at the last also the Popishe Legend / For that it belongeth to an other place to speake off these thinges: this one thinge I will shewe / that the reading off Homelies is no sufficient excuse for an vnable and vnlearned Pastor / seing that it belongeth to the dewtie off a Pastor / to applye the doctrine off the Scriptures to the diuers tymes / necessities and occasion off the churche.

For seing that the Homelies be donne / and speake only that which hath beene endited a long time afore / how can they either knowe or vnderstand / or cure and remedie the diseases off the churche. Therefore let vs not thinke that the Ordaining off vnable Pastors can be excused by this pretence. nor that Homelies (as it is saide off a sworde in olde time at Delphos which did serue for all vses) can serue for all occasions which do arise in the churche.

Here the Pastor had neede off greate and profounde knowledge to knowe the chaunge off times / the diuersitie off thinges / the variety off persons / and to deale thus or otherwise

wise

wife/according to that varietie and difference. for a Shepheard haie not only one way both to heale the site/and cure the broken and bruised: And the phisicion cureth some men by diet and medicine/some by cutting ad surgerie / so likewise this on ly waie off readinge off Homelics can in no wise be sufficient to cure and to remedy all the sondry necessities off the church/To be cōninge in the profession off this kinde off physick/a man had neede be persute in his simples/he had need to knowe many Kindes off herbes / floures/rotes / an infynite sort off other thinges: synallie he must needes thouroughly knowe all Eden and the whole garden off God / that he may knowe what herbes are fit to raise vp those who are cast dōwne/ and as it were to cōforte and restore againe suche as be in a consumption / which also are meet to purge and clense those that are full and stuffed / finallie what so euer is proper for the curinge off enery disease / and in what sorte and after what manner/and at what time yt ys to be ministred and applied.

Which most worthe and necessary office for the saluacion off mankind and chiefe off all which be vnder the Sonne Good Lord how infinite waies is it prophaned? So that now a daies to make a Pastor is nothing ells but to make a seruice sater/or reader off praiers out off his booke. And this not only emonges the people but euen in the middest off the vniuersities / in the scholes and Colledges them selues (from whence as frō certen sacred and pure fountaines reformatiō ought to flowe) from thence I say euen from thence shamefull examples off this great disorder and prophanacion do springe and come furthe into all the realme. iff we seeke thorough both the vniuersities what schole is there/ what Colledge/ society and fellowshipp off learned men that haie a right and a lawfull Pastor amonges them? But either one or moe cha plaines and conductes as they call them are hired to reade the seruice at the houres appointed / or ells the fellowes off Colledges them selues do read yt being bound by othe to enter into the ministry at a certen time appointed/ after they beco

come fellowes. Wherupon it cometh to passe that a man may finde sometimes / ten or a dosen off these Pastors in a lirie Colledge / But one suche Pastor as the word off God doth set out is hardly or not at all to be found amonges them.

Further also this fault is made in the apointinge off pastors. That vnder pretence off makinge a more full and perfit triall off suche as are to be apointed / they ordeine not any man wholly / and at once to the office off a pastor / but I knowe not by what degrees they leade him vp to this pulpit. They must first be Deacons as they call yt for a yere / that is to saye they must receyve authoritie to saie prayers and reade the Scriptures / But in no case to admynister the Sacramentes or to expounde / without furder lycense: Then at the last he is fullie admitted to the office off a Pastor. Which as I perceiue well enoughe to haue bene translated from the manner off Popis she ordres / So knowe I not what ground off Scripture yt hath or can haue / But rather contrarywise / yt seemeth to be cleane against the expresse appointement off the Scriptures which make no more degrees to come to the office / But the godlines and integritie off his former life in what sort so ever he hath occupied him selfe vnto that tyme / and the knowledge off the holie scriptures: So that it is needles for a man to come thorough all the offices off the churche before he can euer attaine to this.

Wherin also ther was to be curious a diligence in Silester Bishopp off Rome and others / who appointed that before a man was ordeyned a Pastor / he should first come vp vnto yt as yt were by certen staires / steppes / and degrees thorough all those offices off the churche which they had inuented. And first he must be Accolythus twenty yeere. Deacon xxvj. and so furth. That at the last after fyfty or thre score yeres triall thus had / he should be admitted to the full priesthood.

Counsell off
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Office off the Pastor.

171

Leauing therfore these vaine inuentions off the braine off man / Let vs keepe that certeine ordre which is taught vs by the Apostles: which is (That after dewe examination had of his life and doctrine / he be admitted to this ministry and office off a Bisshopp / Lest by this drawing a sonder and quarteringe off the right office off a Pastor we be iustly brought to haue brought into the Church off god with out his word / off our owne authority so many newe offices and functions / as into how many partes and membres this one officer is diuided.

Touching those thinges which besides this are faulty in the Election and Ordination off Pastors / they haue bene spoken off in other places before / neither is it needfull to repeat the same againe: Therfore to conclude all this treatise off Bisshoppes / takinge away extraordinarie functions and offices and abolishing the pompe and tyranny off the Lord Bisshoppes / Let vs esteeme the office off a Bisshopp and minister as ytis declared vnto vs in the word off god: Let vs remembre that this is a seruice and Ministry not off the affaires off this life / But off the holie word off god: Let this most necessary office amonges all other offices that be in the earthe both for the seruice and Religion off God and for the saluacion off man be ordeined and establisshed thorough out this Realme: Let an Assay be made / that they which beinge vnmeet for the office / being put out / godlie / learned / and worthy men be chosen therunto: who discharging ther offices faithfully / may be sufficiently provided for / concerning the necessities off this life / as the Lord hath commanded: Let vs fetch the manner and fashon off our examininge / choosinge / and ordeininge out off the Scriptures: Let Doctors be appoynted to teache / and Catechize the rude and ignorant: Let Pastors be ordeyned to Minister the Sacramentes and to applye the generall Doctrine to the particuler vses and occasions off the Church: That faultes beinge amended and reformed accordinge to the right lyne off the word off God /

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Eph. 4. 21.

stuf and lawfull ministerie such as the Lord hath appointed may be establis hed amonges vs : That Christ powringe his blessing vpon his owne Ordenance and apointment (as the Apostle noteth thes to be the endes off the ministry) the work off the ministry may be done / The bodie off Christ which is the churche may be edified and buylded vp / and the Saintes may be fully / orderly / and proportionally ioined and knitt together one with an other.

Thus now hauinge finished one part off ecclesiasticall functionis and charges / namely that which consisteth in the dutie off a Bishoppe and the Ministerie off the worde / Let vs come to that which remaineth and concerneth deacons: But to the ende we may herei also orderly procede / first / I say that Sainct Paule in his first epistle to Timothy and thyrd chap. and in the other places before alledged off me to the same ende calleth all those Deacons / which do exercise any office or charge in the churche / not belonging to the Ministerie off the word. Forther be also other offices besides the ministry off the word / needfull for the preseruacion off the churche, Which what they be we shall see hereafter.

But if they were not necessary for the preseruatiō off the whole body / Surely Iesus Christ the most wise ruler and gouernour off his churche would neuer haue appointed them: yff then this other ordre off Deacons be so necessary / why do we want it wholie in our churche: deforminge the body no lesse / yea a great deale more by so notable want off those partes that are necessary / then by the superfluitie off those which are not off the body as hath bene already before shewed. For let them not here speake off there Chauncelors / whom I haue already proued to haue no lawfull place in the churche: nor off the churche wardens / off whom I shall speake more hereafter. For I say we want and require Ecclesiasticall Deacons / who accordinge to the ordinaunce off god are lawfully chosen / created and ordeined to there offices: not ciuill and politique men who by the authoritie off the Magistrate deale in some suche matter / but what these be we shall see hereafter more at large.

Here

Here I cannot sufficiently wonder at the boldnes off the braine off man who thus altereth and peruerterth wholie / the lordes gouernment in his owne house: appointinge some besides those which are appointed by him / to the rulinge off his house: and putting out those (as if the church off god had no neede off ther labour) who the Lord him selfe had appointed / fynally licensing them selues in the lords matters to set downe and take away / to adde and diminishe what they list / and to rule and dispose all thinge according to ther owne will and fantasy: The which seing ther can be no thinge more against the honor off our Savior / let vs at the last learne to be modest and to be ruled by his word: let vs suffer him to rule his owne house by his owne authoritie and restore againe to the church those offices and functions / which he hath thought meete and profitable for it.

But that thes thinges may be the better vnderstood / and that we proceede the more orderly forewarde. As I shewed in the former parte / first what was ordeined off God / wherby it was easie to vnderstand what was superfluous or to muche / So I must likewise doe in this part / that yt may be the better vnderstood / what we want / and what is to be supplied in this behalfe.

There be therefore ij. sortes off Deacons as they are deuised by Saint Paule in the xij. to the Romans: The one sorte are called distributers (who also in the sixte off the Actes are properly called Deacons) The other ouer seers / who also in other places are called Elders and Gouernors off the church. Those therefore who are properly called Deacons / are officers off the church / sette ouer the bestowing and distributing off the church goodes and treasure.

Rom. 21 8.

How great cause there was off instituting this office in the church / it appereath in the sixth off the Actes / wher the Apostles who in the beginninge administred the treasury off the church / when they perceiued that they were not able to serue bothe / that is to saye the preachinge off the word and the caringe for the pore / gaue ouer this office to be Treasurers

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any more/and propounded yt to the church / that ther might be a severall office appoynted for this charge / that might traſte vppon them the prouidinge for the poore: To whome ſhould be given / what ſo ever was beſtowed for the reliefe off the needy that they might after diſpoſe yt according as every one had neede. That the poore might not be diſpiſed in the church off God whom he declareth to be ſo deare vnto hym/and that all complaints being taken awaie / every thing might be orderly and honeſtly governed in the houſe off God. Therefore the Treasury off the church whither yt be in daily offrings / or in rentes and reuenues appoynted to that ende is to be comitted vnto the Deacons. The hoſpitalles and houſes which are appoynted for the reliefe off ſtraungers and off the poore are to be ruled by them: ſynally / what other ſuche like thing ther is / belongeth to the office off Deacons.

In olde tyme in dedde in the prymitive church / this Treasurie was committed to the Biſhoppes / becauſe all men truſtinge to ther conſcience / whom they thought to haue a ſpeciall care off yt / hoped that all thinges wold be more faithfully ordered for the benefit off the church and maintenance off the poore: But they wheras they ought rather to haue followed the example off the Apoſtles / and to haue requested that they might geue them ſelues to preaching and prayer / and that they would chooſe ſome other to take that charge vppon them / did not only ſuffer them ſelues to be entreated to take yt / But alſo did vnfaithfully behaue them ſelues in diſpoſing the poore mens boxe / that at the laſt they ceaſed to be Almoners any more or diſtributers vnto others / and as yff they had bene the poore men gaue all vnto them ſelues: concerning which matter the Deacons (iff we had any) ought to deale with the Biſhoppes in the behalfe off the poore / (whoſe charge is committed vnto them by the church) and enter an action againſt them for recouering this mony againe : to requyre againe ther ſiluer veſſels
les.

les and the golden plate wherwith they haue so gorgeously garnished and adorned ther cuphordes and pleade against them/ that all that/ belongeth to the poore: by whose povertie/they haue waxen riche: by whose want and neede they are become full and welthy.

Therefore seinge the office off a Deacon is so necessary/ yt may seme a merucile / how the church could suffer that the poore and the strangers / who for Christes cause oughte to be most deere vnto vs / shold want ther Gardyans and Tutors. We haue brought in other Collectors / gatherers and churchwardes into ther rounge/ But yt were better that we had none suche at all / then that by them so necessarye an office shoulde be abolished: For seinge the charge requires the/both a singuler wisdom / simplicitie and integrity / why shold ther not be choise made as in the other offices off the church / triall had that the wisest may be chosen by the church and as the Apostle Sainct Peter speaketh / suche/ as be full off the holie ghost and off wisdom. Why are not handes laid vpon them / that they may knowe that they deale in the Lordes busines? Why are they not praid for / that they may haue grace to discharge there duty? fynally why had they rather that they shoulde be cyuill then Ecclesiasticall Officers: this therefore is the charge and office off Deacons: In whose Election and ordynacion / seing ther is nothing ells partycularly to be considered besydes that which hath bene Generallie spoken off all heretofore / Let vs come to the Elders which are the second kind and sort off Deacons.

Elders therefore are Deacons / who are appoynted to take heede off the offences that arise in the church: Therefore in well reformed churches / euery one off them haue ther warde / and as yt were there watche to looke vnto off that porcion off the church in which they may most fytlye serue/ Wherin iff any thinge be done otherwise then ought to be that shall deserue iust reprove/ yff yt be priuately committed / He Goeth vnto the partie and admonisheth him priuately for

his fault accordinge to the word off God / exhortinge him that he do so no more: but iff openly / he certifieth the counsell or consistory off the churche : lest the faulte off one man be spred to the destruction off all the rest.

1. The. 5. 12

For although after a sort / yt is all mens duty to bringe him into his waye / which goeth astray / yet better and more diligent heed is take that offences arise not in the churche / when euery part off the churche shold haue ther watchmen assigned to them / to whose office especially it shold belonge to marke / oversee and obserue all mens manners. Wheras otherwise ther are many faultes which may easilie escape those who haue not a carefull eye ouer them. For which cause Saine Paule to the Thessalonians attributeth admonitions and reprehensions / specially vnto the Elders / which notwithstanding afterwardes in an other sorte he declareth to belonge vnto all the faithfull.

1. Thessa. 5
12. 14.

Therefore those Elders be such as those officers off the Athenienses were / who had charge to see the lawes kept / or as the Censors off Rome / who exacted and examined euery citizens life accordinge to the lawes. So they marke and obserue euery mans manners / and they them selues doe admonish men off the lighter faultes / and bring the greater to the Consistory. Finally they take heede by all meanes / lest God be offended wth the churche by reason off some mans fault / and see that thinges be done honestly godly and comely in the churche off God.

Therefore yf ther come into there warde any strangers / from other places to inhabit whose Religion is not yet knowne / They certifie the Ministers that they may haue meanes to talke wth the before they come to the Lordes supper. So likewise iff ther be any children to be baptized / they admonish the minister of it / and finallie off all suche thinges which do belonge to the good and semely gouernment off the churche / that the minister shold vnderstand theroff.

Further more also in the administration off the Lordes supper for the better commoditie off the churche / they helpe
the

the pastor and take heede that none come vnto the lordes supper whose Religion and honestie is not knowne / and with whome the ministers haue not delt withall before ; and other such like things which although they be not all expressely mentioned in the Scriptures yet seing it belongeth not only vnto Order and to comelines / But also to the profit and commoditie off the church / that some shold be set ouer thes matters / such as emonges the Jewes were those who were called Chieff off the Synagoge / and seing the Scripture mencioneth no other Elders to whome the charge off these thinges shold apperteine / I thincke it plaine enoughe that these thinges by the worde off god / ought to be referred to the office off Elders.

And as for that part off there office / off taking heede to offences / who can doubt that / That charge properly apperteineth vnto the Elders : seing that they are saide also in the Scriptures to rule / to ouersee and to gouerne : For this ouersight can haue but two partes only / wheroff the first pertaineth to Doctrine and Religion / the other to life and maners. Seing then that two kindes off Elders are expressely named by Saint Paule / wher off the first sort are occupied in preaching and Doctrine / It is necessary that the other shold haue charge off manners and conuersacion / which part only remaineth.

Act. 20. 28
1. Thess. 5.
12.
Heb. 13. 17.
1. Petr. 5. 1.
1. Timoth.
5. 17.

And hitherto the example off the primitive church doth leade vs / which for as muche as they were next to the Apostles time / might best vnderstand to what vse Elders had bene appointed in the church by them. But how the primitive church tooke those degrees off the Apostles / both Ecclesiasticall histories doe witnes / and reformed churches which in our tyme haue reformed them selues according to there example / doe sufficiently declare.

Therefore seing the office off Elders was appointed in the church / off our Saniour Christ by his Apostles / and seing it is so profitable and necessarie for the same / haue we not iust cause now to complaine / that our church wanteth so worthy an officer / do not the slaunders off our aduersaries who are ready

to take all occasions to speak euill off the Gospell require such
the watchmen to watche and see that offences rise not in the
Church doth not the shamefull wickednes off men require
such Censors? And can this noble lawe off doinge all
thinges orderly and comely in the Church off God want
those any longer who shold haue a care to see it kept? That
all thinges come not to confusion and be turned vpside
downe?

Therefore let Elders be restored to our Church againe
which are both necessary helpes for the safetye and preserua-
tion off yt and worthy ornamentes for the estimation off
the same. Let vs obeye the Lordes Commaundement
touchinge the ordeyninge off Elders / yff either the safety
or estimation off the Church be deare vnto vs / or yff
we haue any care off doinge our duty vnto god.

As for election and Ordynacion off them / seing ye
may be taken out off those Generall rules which I haue
giuen before / and doth not requyre any thinge to be speciall
lie spoken in this behalffe / Let vs conclide this matter / and
together with all / euen the whole treaty which hath bene
handled concerninge the symple charges and offices off the
Church / beseching God our most mercifull father / that ye
may please him to haue mercy off our Church and that as he
hath raised yt in a maner from the deade and oute of the gra-
ue againe So he would also vouchsafe / to adorne and beautys
fy yt being raised vpp: That ye may please hym to take awaye
the deformyties off yt / cutting off that which is super-
fluous / and supplyinge that which wantethe / To encrease
her beauy and ornamentes and to Pooleshe and perfect
her with his most freshe and lyuely colors : To restore trea-
we Discipline againe / To abolishe the Canon lawe / that
only they which are called may bare office in the Church /
That Ambition may be repulsed and put back / That the
the lawes off lawfull Election and ordynacion may be
kept : Finally that a lawfull Ministry may be established
thorough

thorougout the Realme which may continue for ever. That
Deacons may be made for the poore/and Elders to admonish
the such as goe astray / And last off all that as he hath
most mercifully already begonn in our church all thinges/
which he hath most wisely appoynted to the glorifyinge off
his name and preservinge off his church / So yt may please
hym of like grace and favour to perfect and finishe his worke
amonges vs. And thus much off those offices and charges off
the church whiche we call symple.

It followeth now to speake off the Consistory or Coun-
sell off the church. Whereoff allthough there be no newe or
speciall Election and ordynacion / because yt consisteth off
suche as are already called to the former offices/yet I thought
Good even for this cause to distinguish them from the
former / for that here no one man hath any office or author-
itye to do any thing as in the former: But there is one
office off all / which they all do execute in common together:
for the Consistory or Councell off the church is the com-
pany and Assembly off the Elders off the church / who
by common Counsell and authoritye do rule and governe the
same.

Under the name off Elders / I do meane only Pastors/
Doctors and those who are by proper name called Elders.
For I see not what ground yt hath that some would also ha-
ve Deacons to be off this company. For seeing that Sainct
Paule calleth this assembly the company off Elders / It fol-
loweth that they must be Elders who be off this assembly.
But the name off Elders is no wher in the Scriptures that
I can remember attributed vnto Deacons / But only vnto
Pastors / Doctors / and such as are properly so called. To
proue that Pastors and Doctors be Elders I neede not
cite many places (which are infinite) where they are so
named. As for them who are specially called by this na-
me / That one place in the xij. off the Romanes may suffice
very prone. Where the Apostle distinguishinge the of-
fices

1. Timos.
4. 14

Rom. 12. 8. fice off a Deacon into two partes: geueyth to those only/ the name off Elders and gouerners: calling the other/ by an other name.

This Consistory therefore consisteth of these three ordres/ Pastors / Doctors and Elders: which is called by S. Paule the Assembly off Elders: as also by the same Apostle they are all called by the name off Elders in an other place. In the viij. off Mathew our Saniour calleth them by the name of the church: because they rule and gouerne church matters vnder the name and authority off the church. So likewise the name off all the assembly/ by Moses is geuen to the Elders off the Jewes: that is to say vnto certain chosen and pickt out men who were assigned by all the congregation to the gouernment off the affaires.

Thus plainly it is taken in the viij. of nombres wher the Lord appointeth that the Congregation shall lay handes vpon the Levites: But I thinke no man will say that this is to be vnderstode off all the congregatiō/ that so many thousandes should laie there handes vpon them / as are reherseed to haue bene then in the host off Israell / but the Elders and princes only/ as Aben Ezra doth rightly interpret yt. Which is to be noted the rather / because some will haue the wordes off our Saniour to be expounded off all the church: wher as according to the manner off speakinge which the Hebrewes vse / the Consistory or counsell off the church/ is called the church: wher also it is to be obserued / that togiher with the name / the thing it selfe is translated from the Jewes vnto vs: That looke what a Counsell the Jewes vsed for the gouernment off the church / we ought to vnderstand by this name that such a one is appointed by our Saniour/ to be in our church. Therefore in the same place he attributeth to this Counsell the chiefe gouernment off all church matters: that all such thinges as cannot otherwise be agreed and ended/ be at the last brought vnto them/ and ended by ther authoritie and iudgement.

And if there shold be any off so desperate boldnes / that should dispise the authoritie off this Assembly off Elders/ Our

Our Saviour Christ pronounceth hym to be as an ethnik or a publycan/ assuringe suche a one/ that his stubburnnes and rebellion shall not escape unpunished. Wherfore he graunteth vnto them chiefe authoritie accordinge to his word to forgeue or retaine synnes: which the Doctors off the church are wont to call the keyes off heauen/ because that heauen is in a manner set open for them to enter into/ whome they haue thus accordinge to god his word forgynen there synnes/ as contrarywise it is shutte/and barred against them/whose synnes they doe retaine.

And seing that God hath giue to our Saviour Christ all power in heauen and in earth/ and that the keye off the house off Dauid which is the church off god is geuen to him/ and laid vppon his shoulders/ so that no man may shutte iff he doth open/ neither open iff he doe shutte/ yt is not to be doubted/ but that heauen is open and shutte also/ when they do open and shutt who haue receiued his authority and vnto whom he hath committed this keye.

Therefore as Lacedemon had an assemblie off Elders/ Athenes a highe court named Areopagus/ Rome a Senate/ and fynally/ euery Kingdome and comon welthe a Counsell whos authoritie is chiefe and soueraigne in all affaires/ and by whome the rest off the society are gouerned/ So lyke wise the church hath an Assembly off Elders/ by whose authoritie/ ecclesiasticall and church matters are gouerned and administered. But these thinges are to be declared more at large: and all this power and authorithy more especially and parricularly to be shewed/ that we may knowe how farre it extendeth it selffe/ and off how great force and waight it is to the lawfull gouernment off the church.

Therefore the whole authority of the cōsistory cōsisteth in ij. partes. off which the first concerneth the officers off the church/ that is to saie/ touching bothe the choosinge and deposinge off the: wherof I shall not need to speake in this place/ seig I haue sufficiently spoken before off Elections: wherby also may be easelye vnderstoode/ that which apperteyneth to the

other

other pointe off depositions.

Rom. 16.

16.

The secōd part off this authoritie cōsisteth almost wholly in takinge heede to offences and correcting and remouinge them out off the church. Which offences / Saint Paule semeth in the xvj. off the Romans / to deuide into two sortes: into sectes / and Offences: wheroff the first semeth to appertene vnto Doctrine / and the other vnto manners All which authority off Correctinge is spirituall / as proceeding not from the Magistrates but from the Elders off the church. For as this counsell is Ecclesiasticall / and the court a spirituall court (as we vse to call yt (as also it is manifestly distinguished by S. Paule / from the cyuill courtes and places which the Apostle calleth courtes for thinges belonging to this life) So also the punyschement is speciall and suche as belongeth to the soule and Conscience / and concerneth not this life nor those thinges with which the ciuill magistrate is wont to deale.

1. Corr. 6.

6

So that they are the more to blame / who for this cause reiect and refuse all Ecclesiasticall kinde off punyschement / as iniurious to the magistrate / seing it handlet nothing that the magistrate can in suche sort deale withall / but is lymited and bounded with reprehensions taken out off the word off god by takinge awaye the vse and communication off Sacramentes and publique praiers from them and suche like thinges as do appertene to the soule and conscience.

But most off all they are to be blamed who doe falsly charge this lawfull discipline as I shewed (whith offendinge against Princes and magistrates: wheras yt neither punysbeth any thige which belongeth to the courtes off ciuill officers / nor yet punysbeth with cyuill punyschement / as off goodes or off body / any fault which it correcteth: but only in such sort as hath bene declared: wheras they whoe do obiect this / may be charged with bothe faultes. For this discipline off theyrs both dealeth in cyuill causes / and by right apperteyninge to the courtes off the Magistrates / and often tymes those whome they haue authoritye to correct / they punyshe by the purse or emprisonment.

over

Correction by wordes.

143

ouer for hast (which notwithstanding are most waighy accusations/and worthy for the haynousnes off them to be delieued in the Kinges benche/ as offending so highly against the state and authoritie off the prince and Magistrate) Let vs come to the diuers kindes of Censures and reprehensions which are used in this lawfull discipline.

Now this correction is off two sortes: and is done either by Speech or wordes only / as when a man is rebuked for some fault which he hath committed and is warned to take heed that he offend not so againe/ or els when besides the chastisement off wordes/ther is some spirituall punishment and correction adioyned therunto) Example we haue off the first sort in the fourth off the Actes/ where The apostles Peter and John being brought to the Assembly off the Elders/ they were reasayed by what authoritie they taught the people/ and preached the resurrection from the dead in the name of Iesus: for which after that they had bene rebuked and threatned/ they were forbidden to preache or speake any more to any man in the name off Christ/ and so let go.

In deed they did wickedly to rebuke them for the preaching the of gospell/ the best thing that can be and most necessary for the saluacion off man: but yet by this there doinge we may perceiue what was the forme off gouernment off the church amonges the Jewes/ which our Saviour Christ hath translated to his church : For this is it that our Saviour Christ meaneth in the xviij. off Matthew / and xviij. verse/ when he commandeth the stubborn that will not be obedient to the admonition off two or three / to be brought to the church / that he may be admonished and corrected by the church. Wher vnto also belongeth that / wher S. Paule admonisheth Tymothy off reprobuinge the Elders openly : that is to say / suche / as had bene lawfullie conuicted.

1. Timothy

5. 20.

And for those admonitions and corrections which haue some punishment ioined with them/ for the diuersitie both of faultes and punishments they are deuided into two sortes: And resemble in a manner those two punishments off the

¶

Romans/

Romanes/wherby the state/condition/and priuilege off suche as did offend was diminished: wheroff the first is called by Ecclesiasticall writers Suspension/ the second Excommunication.

2. Chro. 23.
19.

Exod. 12.
48.

Now suspension is a charge geuen by the assembly of the Elders to absteyne a certen tyme from the communication off the supper off Lord. Hereoff ther is some example and shadowe in the lawe/ which forbiddeth such as be vncleane to be partakers off holy thinges/and suffered not indifferently any to enter into the Temple / and to be partakers off the Sacramentes and sacrifices which were offred. Therfore there were appointed keepers off the gates off the temple by Jehoyada the priest to keepe euery filthy and vncleane person from entering into the temple. So also in the xij. off Exodus It is forbidden that any man being vncircuncised shold be admitted to the communicatinge off the Passouer: or that any straunger who by receiuinge circuncision/professed not the like Religion with them shold be admitted.

In the ix. off Numbers ther is a notable example concerninge this matter/off certen who beinge driven from communicatinge the Passouer by cause they had polluted them selues by touchinge a dead body/wet to Moses and Aaron/that is to say sittinge in the Counsell house (as it is well noted by an Hebrew Interpreter) and desyred that ther vncleane might be forgiven them / that they might eate the passeouer with the rest off Israell/ alledginge that seinge off necessitie some must dailie die in so great a multitude/yt seemed not that/that vncleane wherwith they were polluted by doinge ther necessary dewty to ther frendes and neighbours (in burying off them) sho'd be so great / that they therfore should be forbidden to eate off the Passeouer with the rest off the church. But Moses askinge counsell off god what was to be done in this case/Answer was made that they shold not eate the passeouer with the rest off ther breithren/ and a lawe made for ever after/touchinge that matter. That those kinde off vncleane persons shold not eate the passeouer with the rest of Israell in the
first

first moneth/but sholde tarie to eate yt in the second moneth.

Out off which places we haue many thinges to gather which belongeto the discipline off the churche. And first off that which is in the xij. off Exodus. That no vncircumcised person shold be admitted to eate the passeouer/no allthough they were Jewes / and by nature borne heires off the couenaunt and off the promises / but that open profession off trewe Religion was necessarilie required as well off Jewe as off straunger before they were admitted to eate off the passeouer.

Off this I saie we learne / that now no mā ought to be admitted to the Lordes table and to the holie communiō / but he that is knowne by his open profession to be off trewe Religion : for As muche as the body excelleth the shadowe / and the Trewe the figure / So muche more carefully ought we to take heed / that the Sacramentes / wherein we haue the truthe / and the body it selfe / be not communicated with vncircumcised and vnclean persons. So that diligent Inquisition is to be had off every man what saye he holdeth and how he serueth God / lest we communicate them with any who professe not the same trewe Religion off Christ.

Which was so well taken heed vnto in the primitive churche / that Eusebius reporteth in his Ecclesiasticall history / that a Romaine Emperour named Philippe who first became Christian off all the Emperours / and fyrst submitted the Romaine Empire vnto Christ) desyringe to communicate with the rest off the churche / was not admitted therunto by the Bishop off that churche (for that he was yet suspected for diuers causes) before that he had openly made profession off trewe Religion / And in those our daies / in these churches which haue receyued the Doctrine off the Gospell and trewe discipline together / as in olde tyme no man was suffered to eate off the Passeouer / beinge either a straunger or a hyred seruant onlesse he had his part in the lambe / So likewise in the holie Communion off the Lordes supper / Christ the trewe paschall lambe is communicated onely to suche (as farre as men can iudge by

Æ iij there

6. Boke of
his Ecclesi-
asticall histo-
rie.

there outward profession) vnto whome Christ hym selfe be-
longerth.

Now the/ seing we haue a lawe touching this matter off
no lesse waight then theys/ why do we suffer yt to Remayne
in the booke off the gospell/ as in a scabbard/ and suffer the eds-
ge off yt to wax dull/ now syften yeeres together? why do we
communicate the holie Sacramentes with the Papistes/ and
require not before they be admitted a syncere/ open/ and francke
Confession off trewe Religion? The holie Mysteries off God
are prophaned / The Gentiles enter into the Temple off God/
The holie thinges are indifferently communicated with clea-
ne and vncleane / cyrcuncised and vncyrcuncised/ and yet we
set no porters at the churche doores, nor shut vpp the vnclea-
ne and polluted together by them selues. Therefore / Let this
so necessary a part off Ecclesiasticall discipline be establisshed
Let an open profession off trewe Religio be exacted of those/
who are admitted to the vse off holie thinges. And Let no longer
the heavenly mysteries off God be prophaned/ by communys-
cating them with the Papistes.

Act. 3. 25.

The next thing which is to be noted out off these places/
which I haue alledged belongerth vnto those/ who are in deede
heires off the promises/ and as Saint Peter speaketh in the Ac-
tes Sonnes off the Testament and couenant made withe the
fathers/ but yet for some fault made/ are for a tyme excluded
from the vse off holie thinges. And hitherto belongerth that
example which I alledged out off the ix. off Nombres/ off tho-
se who were put ouer vnto the second moneth before they
might eate the Passeouer.

Mat. 5. 24.

Touching which kind off punishment/ allethoughe ther be
nothing expressely mencioned and commanded in the gospell/
yet seing it is commanded in the fist off Matthew / that he at
whome a brother is offended/ bringing an offering to the altier
of the lord should leaue his offering there and goo first and bere
cōciled to his brother/ how much more ought this to be done/
wher the Anger hath bene so hote/ that it hath broken out into
reprochfull and contumelious wordes/ and such as our Sa-

uour

whour manifestly declareth to be suche as the Counsell off the Church hath to deale with: that is to saie / That they be com-
manded to abstaine from the auier off the lord / vntill they be reconciled with there brother who is offended. For otherwise
If without reconciliacion they offer ther gift / the offeringe is
prophaned and they that doe such thinges / are guiltye off grea-
t offence / and for a small fault that was made before / haue
nowe comitted a great and a hainous trespassse. For so the lawe
threateneth to that vncleane person / that durst touche the ho-
lie fleshe / and eate of the sacrifices / that he should surely pay for
it / and that no other sacrifice sholde serue to take away his sinne /
but euē his owne blud: As also our Sauour Christ threateneth
in the gospel / that they which reconcile not them selues / shall
surely paie for it / euen to the vttermost farthing. And S Paul
le saith that they that drinke and eate the Lordes body vn-
worthely / eate and drinke there owne damnation.

Mat. 5. 23.

Levi. 7. 18.

Math. 5. 26

Seing the it is so and that the lord is so greuously displeased
with the neglectinge off these deuities / and prophanation off
his holie misteries / Seing also that those men the selues who
do thus boldly prophane them / doe make them selues guilty by
this meanes of more greuous iudgement and condemnatiō /
this part off discipline also being no lesse necessary then the o-
ther / which we want nowe to lōge time / is to be restored agai-
ne: and the keepinge off it to be as much esteemed / as we este-
me and set by the beaui iudgements of god / and his wraith puni-
shinge and reueginge the prophanatiō of his holie misteries.

For let no man here obieet vnto me the Bishops Consisto-
ry / and the Officiall / and Commissarie geuinge charge from the
Bishop to be recedyled and punished by the purse suche as do
offend / as if we wanted not those thinges that I saie we wat /
for all those are but toyes and trifles / which seing it hath aboli-
shed the lawfull manner of taking awaie off offences / appointed
by our Sauour Christ to be kept in his church / what hope can
we looke for / to haue any holesome remedie by these meanes
off so dangerous diseases? Therefore Let ther be a lawfull
Counsell establisshed in the church / and Let them vse that
authoritie

authoritie/which they have appointed them off the Lord/ for the thrustinge back off Profane and vncleane persons/ off the keepinge chaste and pure the service off god / off taking awaye off offences/and prouidinge off meete remedies for euery fault and transgression.

Now remaineth the other parte touchinge excommunication/a large point and off great waight and vse in the churche: but so muche the more fowle abused as the right vse off yt/is good and profitable. But as I purposed / touchinge onely those fautes which are committed in our discipline in this behalffe / I will omitt all other: and first off all I passe ouer them who take awaye all vse off excommunication / and contend that it is not necessary in a Christian churche. For our men who reteine yet still suche a kinde off excommunication as they haue receyued from the papistes denie not that ther is some vse off yt/but rather contrariwise do proue it to be necessarie thinking it better to vse this beinge as yt wer a leaden sword/ then none at all. Alihoughbe/that which shalbe alledged by me oute of the Scriptures touchinge the lawfull vse hereoff/shall be sufficient to confute them also / who do denie any vse off yt at all.

Excommunication therfore is a sentence giuen by the Assembly off the Elders/ wherby the partie that is convicted off some greuous cryme and offence / and can by no meanes be brought to repentance / being first forbidden to come to the lordes table/ with out prescription off any oier certeine time then off his repentaunce/is driven out from the churche/ and cutt off from the communion and felowshippe off the faithfull.

This part of Ecclesiasticall censure as also the first were translated vnto vs from the Jewes. For the churche off Christ/in all this matter off discipline hath receiued all hir lawes and decrees from the Jewes: for as it hath bene shewed before/ It is plaine and manifest/that our Saviour in the xviij. off Matthew alluded to the manner off the Jewes / because that otherwise his speache should haue bene very obscure/and such

Excommunication translated fro the Jewes. 169

the as no man had be able to vnderstand. But this appereth most manifestly by the excommunication off the blind man in theij. off John / and by the xvij. off the same Gospell / wher Christ geueth the Apostles warninge / that they should be excommunicate for his sake.

Some fetch the Originall hereoff even from Adam whom the Lord cast out off Eden / and set an Angell at the entrie / who by shakinge the blade off a glistering sword frasted him from entring in / and suffred him / not to tast or touche that tree which was a Sacrament off life vnto him. Such a like thing also the Hebrew Interpretours obserue off Cain / whom the Lord with a certeine curse caste out off the Land wher his father Adam dwelt / which place was nere vnto Eden / and had certeine vndoubted tokens off the presence and fauour off god remaning in it. For that there was certeine place there wherin the sacrifices were offred / Aben Ezra doth learnedly note vpon this wher yt is saide off Cain and Abell / that they brought there oblations to offer / which must needes be vnderstoode That they brought them to a certein place: and in the same chap. Caine complaineth / that he is cast oute from before the face of god. Furder also some shadow hereoff appereth in the Leepers / who for ther leprosy were cast out off the cyrie.

And surely thos be no obscure and darke shadowes / but plainlie and lyuelie do represent vnto vs the nature off excommunication / yf they be well and narrowly obserued: which notwithstandinge is set forth more plainlie in the xvij. off Genesis wher the lord institutinge the signe off circumcision / for a scale off the couenant made betwene hym / and Abraham / and his seed / threateneth that the contemner off this signe / that shall refuse to be circumcised / shall be shut out from the couenaunt / and to be cut off from the people / with whome he had made his couenaunt / and to be esteemed as one that had bene borne emonges the other profane nacions.

Afterwards also this couenaunt being renewed with the Israelites vnder the lawe / as the promises were signed with

John 9. 17.

Galat. 5. 12

Act. 3. 24.

mooseales / and as they were assured off them by moose means / So this cutting off which they call Carth is more often tymes threatned and mencioned: which / that yt was the same in the tyme off the lawe / that our excommunication is nowe / appeareth by that that the very formes of speaking and the names theroff / are borrowed from it / and translated vnto oures. For what other thing ys yt / to be an ethnik and a publican / by which kinde of speakinge Christ noteth excommunication and that also which is in the xx. of John / To be cast out off the Synagogue / and those manners off speaking used in this case by the primitive church / To be cast out from the Communion off the faithfull. To be banished. And to be, a compted straungers from the church, And that which Paul saith in the first to the Corinthians. chap. 5. 2. That he may be taken out from amongs yow, and the 3. verse Put out that wicked man from amongs yow / what other thing I say is declared in all these kindes off speakinge / but that which is so often repeated in the lawe / To be cut off from Israell & to be cut off from his people: Yea further / both our Saviour Christ in the 15. off Matthew and the 3. verse / and S. Paule to the Galatians / and S. Peter in the Actes / seme manifestly to allude / to this name off Cutting off.

That same also which is in the 9. off Iobres wher the lord threatning that he shall be cut off from his people that eateth off his sacrifice after yt was offred / saith / that his sacrifice shall profit him nothinge / nor be accounted to hym to take away his synne, but that his synne shall remaine still vpon his owne heade, & be punished vpon him selfe, for so Aben Ezra doth expound yt: or as man might peradventure turne the wordes and more fytlye / He threatneth / that suche a one shall beare his owne sinne.

Deut. 18. 15

And that same also in the xviii. off Deuteronomye / wher threatninge the same cutting off / to the contemner off the Prophet which should be sent / I will require, saith

saith he, his synne at his hands: what other thing do these two kinde off speeches signifie/ then the wordes off Byn-
ding & not Forgiuing Synnes, which are vsed by our Sau-
our Christ in the xvij off Matthew in this behalffe: Last off
all doth not Saint Paule in his first epistle to the Corinthians
and 5. chap. the 5. 7. and 9. verses/ seeme to haue taken the gro-
und and foundation off that excommunication from that
Cutting off, which is mencioned in the 12. off Exodus the 15.
and 17. verses: And verie properly and fitly to haue transla-
ted yet therunto: For whereas Moses had threatned that he
shold be cut of from his people/who duringe the seauē daies
of his Passeouer had any leauen in his house/but onelie sweet
Dreade / Saint Paule making oure whole life to answer to
those 7. dayes off the Passeouer/and Christ to be our Paschall
Lambe/the house to be the Assembly and Companie off Com-
municantes (as also some off the Hebrew interpreters expos-
und yt) Sweate bread/to be synceritie and trewthe/and Leau-
en / to be maliciousnes and wikednes / seemeth he not I
say to ground and gather herevpon / that that same Cor-
inthian / who in the tyme off the feast off our trewe Passes-
ouer had that leauen found in his house / that is to saye
had so greuously synned after the profession off Christian
Religion/was to be cast out off the Church: And hauinge cha-
unged a litle the manner off Speakyng, / he addeth in the
same place / that this olde leauen was to be purged
out from the Church off God / which he calleth a newe Luma-
pe and Sweete / or unleauened bread. Herebye therefore/
as I thinke yt is plainly proued / bothe that the vse off ex-
communication hath bene at all tymes necessarie in the
Church / and also that is was fyrst translated vnto vs
from the Jewes by Lord hym selffe. And that yt was as
serwardes vsed by the Apostles and synce the Apostles tyme
euen vnto this age / in the Church off God / Allthoughe
he myserablie depraued and corrupted in this later age

Y 4

wherun

172 Excommunication. translat. from the Jewes.

wheruppon I conclude that it ought to be vsed in Christian Churches when tyme and occasion doth serue.

Further/it hath bene declared hereby what excommunication is/and what the force and nature off it is namely that yt cutteth off from the church / (that is to saie that company which professeth the trewe seruice off god) the party against whom suche a sentence is geuen/and depriveth hym from the blessed hope off the children off God and waiting for the promises/ together with the signes and seales theroff: which both promises & Sacraments/ are geuen to the church alone. So: hat by this/as it was in that most greuous sentence and condemnation off the Romaines spoken off before/all the rightes priuiledges and freedoms off a citezin off the cyty off God / are cleane lost and taken away/and so much the more greuous is this sentence to be esteemed / that wheras he that had lost his freedom in Rome might haue bene denyzed into some other free towne or place: but he that loseth the freedom off this cytle / can not be receiued as Denison into any other free state or common welthe/ but being cast oute off the kingdome off god is delyuered to the kingdome off darcknes and to extreame bondage/seing ther is no meane/but that he who is not off the one kingdome must be off the other as doth appeere in the example to the Colossians.

Colos. 1. 13.

Therefore our Sauour Christ/declareth that by this sentence a man is pronounced to be an ethnick and a publicā which being spoken in respect off the Jewes / is as as muche as one should say now in respect off the Christians/ a Panyne a Saracene / or a Turcke. And Saint Paule/declareth it to be a delyuering to Sathan: wherupon also we are commāded in the

1. Cor. 5. 5
1. Thess. 2.
3. 14.

Epistle to the Thessalonians/that we haue not to doe with the who are suche / which Sentence the more greuous yt is / and how much more terrible this sword is / then that the Angell shaked before Adam to feare hym with all: So much the more care and heede is to be taken here/ against whom we pronounce suche a sentence/against whom we draw out so sharpe an edged sword: lest that iff it be against an Innocent/or o
ne tha

Circūſpection to the vſed in excommunication. 173

ne that is not guiltie off ſome haynous offence and vnrepentant/we make our ſelues by prophaning / the moſt holie and ſacred Juſtice off god/gyltie off his heauy iudgement and diſpleaſure. Therefore this ſword is to be handled and ruled by the word and commandement off the highe Judge / and to be drauen out onlie againſt them / againſt whom heſhall commaund it to be drauen/neither is ſo ſharpe a kinde off ſurgerie to be vſed to the curing off the reſt off the body/except ye evidently appere that ſome member be cleane rotten/ and putrified.

Wherin leſt we ſhould offend by any error/ certen expreſſe rules are genen vs / which do fully ſett out all the ordre whereby we ought to proceede in this caſe. For our Sauour Chriſt declareth generallie that euery one who ſhalbe diſobedient vnto the church/exhorting him to acknowledge / and bewaile his offences/ ſhold be holden as an ethnick and a publican. And Saint Paule more particularly declareth an heretick is to be excommunicated / A ſchiſmatike / a Blaſphemer an Idolater/or he that offendeth ſo greuously in māners that he is an inceſtuous perſon or a fornicator or guiltie off any of thoſe crymes which are rehearſed in the firſt Epiſtle to the Corinthians the v. chap. and the xi. verſe and to the Theſſalonie in the ij. Epiſtle the ij. chap. and ij. verſe.

Mat. 18. 17

Tit. 3. 10.

For althoughe (as our Sauour Chriſt moſt wiſely and worthelie handleth this matter in the xviij. off Math.) yt be better that one member be cut off then that all the bodie do periſhe / yet wher the caſe is concerninge the cutting off / off ſome part off our bodie / or off pulling out the eie / we ought to conſidre firſt diligently / yff there be any hope to reconer ye againe. yff there be any medicine that may do ye good : yff the publique faſt off the church as a certene ſpirituall diet off the whole bodie may remedy it : fynally wether yt be altogether putrified and rotten/ ſo that the part muſt needes be plucked awaie or cut of that the reſt off the the bodie may be preſerued before we ſuffer yt to be pulled out or cut off from the bodie. Yea furthermore althoughe it plainly appeereth to be putrified/

R ij fied/

fied/ and that the sore be altogether desperate and past hope of remedie/ yet notwithstandinge we ought not to mayme the bodye/ or put out the eye / althoughe that part and membre be become vnprofitable / nay althoughe yt be hurtfull and and noysome to the rest/ without great griefe and sorowe off the whole bodye/ nor without sence and feelinge / and naturall compassion off so great a myserie.

In which behalffe/ as the Papistes were wont most greuously to offend when as for every light cause/ and euen for not payinge the Officiall or some Officer off his court some shillinge or two or other dewties / men that were otherwise very honest and godlie had bothe other sentences / and euen this most greuous emonges all / geuen against them. So that to this daye this notable corruption off this denyne Justice is not corrected nor amended: But euen as yt was wont to be in tyme off darknes/ matters off lest waight and importance are punysht with those greuous and fearefull sentences. But seing that the Edge both off the other sentences and also off this which is most greuous/ is the commaundement off god/ ad that not only one off the Bishoppes officers/ but all men alyue are not able to cut off from the churche / whom Christ from heauen doth quicken which his spirit as a membre off. his bodie/ ther is no cause why any man should feare that sentence/ as yf it were this thunderbolt which I haue described.

But as there hath bene fault into muche lightnes and rashenes/ and pronouncinge so heany sentences without iust cause/ so ther hath bene no lesse fault in this/ that by negligencie this wholesome seueritie when iust cause and occasion requirith/ is not executed. For that meanes being taken away which the Lord would haue exercised in his church and where by offences are to be provided for / and the whole authoritie translated from the consistorye and company off the Elders/ to the Bishop and his court/ where the Pastor must come to pleade / yff he will berr from the communion such as are to be put back by the word off god the holie mysteries off god are
with

With great lycence and without any punishment daily prophaned/the holie thinges are prostituted and set open to Adulterers/fornicators/drunckards/ and all kinde off vicious and sinfull liuers/and (which our Saniour forbiddeth) precious stones are cast before hogges/and swine. And the holie mysteries not only prophaned by taking awaie off this means wherby they might be kept from thes pollutions and prophanacions but the church also is brought into an vndoubted danger/for asmuche as it is to feared/lest that the rest off the body be infected with the same contagion:and even they them selues who be suche/heape and double their condēnacion/for that they dare take in hand to be so bold tho come in suche sort vnto the lords table.

For besides that the worship and seruice off god is preserved and kept chaste/pure/and vndefiled by this seueritie/the whole church also and even the parties them selues who are guilty are best by this meanes prouided for. And that the church is thus preserved/the Apostle plainly sheweth whereas willing them to cast out the leauen/he geueth them warninge/that the whole lump is some sowred with a litle leauen. And that this also doth apperteyne to the benefit and safety off the guilty parties S. Paule sheweth/noting this to be the end off deliueringe the incestuous man vnto Satan/ that his soule might be saved in the daye off the Lord. And againe where he saith/that they ought to be contented with that correction which had bene done/lest that peraduenture the partie should be swallowed vp with to muche greefe. Wherby we see/that this is a medicine/ rather then a deadly punishment: a sharpe and bitter medicine in deede / But we must remember that no remedy is so greivous as that which is most healthfull and wholesome.

1. Cor. ver.
6.

1. Cor. 5. 5.

2. Cor. 2. 7.

Seeing therefore excommunication hath so profitable/necessarie and wholesome uses in the church / let it be restored to vs agayne and establisshed in suche sort as ys described by the word off God/ Let the holie Sacramentes off god be carefully kept from all pollution and and prophanacion/ Let the leaues be purged and cast out off the church / that we may be
a newe

a newe lump as we are vnleauened and sweet breade as the Apostle witnesseth. Let vs procure diligently the belch off those members which be in daunger/that we enter not lame/and maimed / but whole into that life/ which by the word off God we hope for. Let the Angell off God therefore / be set at the gate off Eden/ that with his sharpe and glistering sword he may keepe back all polluted and vncleane persons from tastinge or touching off the tree off life. Let the safety off the church be procured and sought for by this kind of purgation/and the amendement off suche as goe astray/ by these remedies: sharpe in deed and vnpleasant but wholesome notwithstanding and profitable.

1. Cor. 16.

1. 22.

Galat. 1. 2.

8.

14.

Thus in those two Kindes or sortes/all manner off Kindes off Ecclesiasticall discipline ad remedyinge off offences/is contained: onles some man thinke good that/that execration be added which S. Paule denounceth and threatneth in the first to the Corinthians and the last chap. against all those who loue not the Lord Iesus: and to the Galatians against suche as preache any other Gospell: which S. Jude oute off Enoch seemeth to thunder against all the wicked. Which if any man so take and referr to excommunication/ Saint John seemeth to allude to the necessary vse off excommunication in the church/ were (as it semeth out off Zachary who had prophesied that in the Kingdome of Christ ther should no more be any Cananite in the Land) he declareth that in this cyty which he describeth in the xxij. chap. ther should no more be any accursed thing/as also in the xxi. chap. and xxvij. ver. and the 21. chap. the 15. ver. he alludeth to the same thing/wheras he say that no prophane or abhominable thing/ no dogges / inchanters fornicarors/ &c. shall enter into the cyty.

But that semeth to be more then a Medicine / and to be rather a sentence off deathe and a threatning off the last Judgement without hope off forgyuennes: And some thinke yt as greeth rather to the vices then selues then to any certen persons: as also the Apostle denounceth the not against certen men but generally against the wicked and reprobate. Although the

the

the primitive Church pronounced this sentence even against
certē mē/as Socrates declareth in his history/that Nestorinus
was accursed by the Church men / which curse / saith he we
Christians are wont to call the sentence that is pronounced
against a blasphemer / when as iff it were grauen vpon some
piller/we publishe this sentence to all the world. Which iff we
take in this sense / yt semeth so to answer to excommunicatio
on/as Destruction. Which the Hebrews call Abaddon / doth
answer to that excision and cutting of whiche they call careth/
Which hath bene spoken off before. Touching which Destru
ction the Hebrew interpreters confesse that they knowe not
certainly what it is / yet they do proue plainly that it is an other
kind off punyishment distinguished from the other / and off
more greuous and certen destruction.

The sentence
th booke off
his Ecclesi
astical his
story.

And let this much suffice to haue bene spokē of the chiefe
and soueraigne authority off the Assembly off the Elders in
the gouernment off the Church: wherby we may see by which
of the three states of lawfull gouernmēt (which are / wher one
is soueraigne / or more / or all) the Church is gouerned. For as
much as the state and kind off gouernment / is esteemed off
the soueraigne whither he be one / moo / or the commynalties
Therefore for as much as all thinges are ordered and gouerned
by the authority off certen chosen men who are chiefe in the
congregation in godlines and vertewe / we may call the go
uernment off the Church / Aristocratic that is / that gouerna
ment and state wherin a fewe off the best do beare the rule: or
rather Theocratic that is the gouernment off god / seing that
they haue no authoritie to do any thing but by the word and
commandement off god.

But these chosen and picked out mē / do so exercise this au
thoritie / that they do well vnderstand they execute no ciuill nor
politique gouernment / but that they so rule ouer the people off
god: that ther be no violence nor tyranny vsed: or such like / as
comonly is vsed in that state / which degenerating from the
gouernment of a fewe off the best / cometh to a fewe off the
3 richest:

richest: but that they adioyne also to ther owne authoritie (especially in matters off great waight as in choosinge / or deposinge off any Ecclesiasticall Officer / or in suspendinge or excommunicatinge any man) the consent and agreement off all the people. For we reade it to haue bene thus done / euē frō the Apostles tymes vntill that Discipline was corrupted / as appereth in the Actes off the Apostles written by Sainct Luke / and the Ecclesiasticall history off the primitive Church. So that in this respect yt seemeth that the Church is gouerned rather by all / then by a fewē. And therein to resemble that state off gouernment wherein the cōminaltie is the chiefe. Which societie must needes be gouerned by a heavenly ordre / for it is the best state off all wheras all these thre meete in one kind off gouernment : as both Plato thought and Aristotle and the other chiefe and excellent Philosophers: that state I say / wherein all the cytezens obediently submit themselves to god which cōmandeth / as kinge and monarche / and the assembly which decreeth by his will and authoritie / wher also the assembly decreeth no weighty matter without the cōsent and approbation off the rest off the Church and people.

Neither is this the māner of gouernment off parish Churches onely / but the same is also kept where more Churches are either for that they be nighē together / or because they are all subiect to the same Magistrate / or for ther cōmon proffit and commodry / ioyne together / and make as yt were one body. For off this sort also be all the assemblies which are gathered for the gouernment off the Church : both those which are called Conferences and Synodes whether they be lesse Synodes / suche as they were wont to haue twice a yere in every prouince / or greater which are gathered together by the authoritie off any one whole Kingdome / free state / or common wealth: or els off mo Kingdomes and countries. For the soverantie allwaies reserved vnto Christ by whose word all thinges are gouerned as in a Monarchy / The counsell or Assembly off Elders as in the second state off gouernment which I described before / decreeth by common counsell and authoritie

tie/that which is for the wealch and commoditie off the churche : the people with all good will allowing off the godly iust and honest determinacions off the Assembly/or making them voide and off none effect/yff they be not suche/as in the last state wherin the people hath to rule and gouerne.

Off which Assemblye both Conferences and Synodes of both sortes/although many thinges might be said very necessary and profitable for the vse off our churche/to which nothing could be more profitable then these assemblies being so used as they are apointed to be used by the word off god and used by other purer and better reformed churches(as contrariwise nothinge doth more hurt then these Synodes visitacions and conuocations/which are come into the places/which as we vse them are full off infinitie abuses wherin almost no other thige is talked of or detreed but of square cappes copes and surplises/what fashio the ministers gowne and cloke must be off an such like trifles) yet seing this hangerth off that which hath bene already spoken off the gouernment off particuler churches/and the more full handling off those thinges may be taken out of the lerned writings of some off our daies which haue lately writē/touching this matter/passinge this thus briefly ouer/let vs retorne againe to the assembly and cōpany off Elders/which seing I haue declared both to haue bene instituted by our Saniour Christ and to be very necessary for the preservation off the churche/because that therby controuersies are ended/offenses are taken away/the churche being purged is deliuered from the feare off the punishment off god/the Sacraments are kept holie and vndefiled / fynally all thinges are done seemely and orderly as the Apostle cōmandeth to be done in the churche off god/By what subtelty off Satan and negligence of our selues are our churches bereaued off so singular and heauēly a benefit? can any mā deny but that Christ hath thus apointed that this assembly should thus gouerne in his churche? iff ther be any man that can deny it/ Let hym tell vs what the meanyng ys off thes wordes / Tell the Assembly

3 4 in

In the xliij. off Matthew: or what keyes / that is to say what
 power off openinge and shutting off heauen / off bindinge or
 losinge sinne our Saviour speaketh off in that place: Or what
 that Assembly off Elders is which Paule in his Epistle to Ty-
 mothy speaketh off: or what Elders they be that he speaketh
 off in the chap. following. And Peter likewise in his Epistle /
 who they be that to the Corinthians he calleth gouernours.
 To the Thessalonians Rulers and Overseers: And who they be
 whom the Apostle to the Hebrews saith / to be set ouer the
 congregation vnto whom he willet them to be obedient /
 and to submit them selues: And who they be also whom
 Sainct Luke in the Actes calleth the Elders off the church
 off Hierusalem and off Ephesus: wold they haue vs proue
 that it is necessary: Let them teache vs contrary to that which
 our Saviour Christ hath geuen vs warning off: that yt is not
 necessary that offenses should arise: or els shewe some better
 meanes how to redresse them or take away when they be
 risen / then that which our Saviour hath appoynted / which
 is to be exercised by the Assembly: Let them shewe it to be a
 needles care to kepe the Sacramentes impolluted and vnde-
 syled: or iff they confesse yt to be needfull / let them teache vs
 some better way to do yt by then that which our Saviour Che-
 rist hath taught vs already.

For I thinke ther is no man off any sound Iudgement /
 that will say / That which we vse now is fyttter for this pur-
 pose: that is to say / that one Bishopp and he not oftensymes
 by him selfe / but by his Chancellor and he by his Surrogas-
 se / should take hym selfe all this authoritie / alone rule / as
 he listeth / in steade off a lawfull Assembly off Elders / who by
 common counsell and authoritie should gouerne the church
 for as I declared before: the Bishopp tooke vpon him the office
 off Deacons: that they being taken away he might distribute
 the church goods all alone / and how after also takinge vpon
 him the office off the Elders / when he had likewise thrust out
 them / he tooke vpon him alone all the care off the church: So
 here also he hath abolished the whole Assembly that he alone
 may

Eldership abolished by the Bishop. 131.

may be asked Counsell off/ he alone may haue knowledge/ iudge
 ge and determyne off all matters. For he spreadeth him selfe
 ouer all the body/ euen as the eye which S. Paule speaketh off
 in the first to the Corinthians: For as the eye will haue no care
 nor hearing in the body/ no nose nor smelling/ no handes nor
 feeling/ synally nothing but the Eye and seinge / So the Bi
 shop cutteth off the Deacons / as the handes from the body/
 taketh away the Elders who do necessarilie serue to smell out
 and vnderstand many matters/ aboliseth the Assembly/ as if
 he should stopp vp the eares which are apointed for the heas
 ring off controuersies / and synallie hath destroyed the whole
 body/ whiles he will haue yt nothing but an eye: neither will
 suffer either the Deacons or the Elders / or the Assembly/ to
 do any thing but only him selfe to heare handle and deale/ with
 all manner matters. But what a body is this which is noth
 ing but an eye for as the Apostle saith/ The whole body is not
 one member but many: And if ther be nothing but an eye/ then
 where is the smelling? wher is the hearing? wher be the han
 des? and wher be the other partes/ Surely God made the bo
 die otherwise/ apointed to euery membre his office and func
 ction. Neither can the Bishopp say vnto the Deacon no
 more then the Eye vnto the hand that he hath no need off
 him/ seing we see Apostles who were the clearest Eyes which
 euer were had neede off the Deacons helpe. Muche lesse
 can I say that he hath no need off the Elders/ or off the whol
 le assembly.

1. Cor. 12.
17.

1. Cor. 12.
13. 17.

Neither durst the Bishoppes arrogate thus muche
 to them selues in the begynninge/ but by litle and lyle / as
 Ambition/ and dysyre off bearinge rule did encrease in them/
 and the care off the church did decrease in ther fellowes/ at the
 last they came to this vspeakable pride. Wherunto this was
 the first steppe/ when as the name off a Bishopp which is com
 mon to all other ministers and there fellowes/ as yet appeeres
 the in the xx. off the Actes beganne to be attributed to one
 alone/ who was chosen by the rest to this end that he might
 propound the matters which were to be handled vnto the As
 sembly

sembly/and gather the voices/ and beare as yt were that office which the Consull did in the Senate off Rome. But as yet he was chosen by the rest / and that not for ever but for a tyme: And although he had the honor off the name / yet for other thinges he vsed no priuate authority neither toke vnto him selfe any more geainge off voyces or determininge off matters/then any off the rest/ he contynued still in the common care and charge off all the Assemblie/to watche ad ouer see the flock/and was carefull also off his owne particuler duty/to preache ad to teache the people/neither pretended the charge off the common care which he had with the rest/to make yt a cloke for his ydlencs and to liue at ease and leaue his proper and peculier charge off preaching/but kept still his owne churche/as his standinge vpon the wall/so that yet herther to enery thing But only the Arrogainge off the name off Bishopp vnto him selfe was tollerable. But afterwarde when as by the negligence and ignorance off Bishoppes and ministers/ there were but a fewe/who were meete to handle suche matters/and many were vnlearned/some also idle/ and negligent/ and cared not for the churche/then began this authority and charge touching the Discipline off the churche/ to be almost wholie geuen vnto one: which occasion Ambition rooke/ and seing the tyme to serue so fitt for the purpose/hoised vp the sailes vnto honor: So yt became a perpetuall office/ whereas before they were chosen vnto yt for a tyme: And all matters were governed and ruled by one mans Authoritie alone / and nomore by the voyces off his fellowes / and off the Assembly.

But after ward/that darlines encreasinge/ and couering all the churche / when as fewe fit Ministers were to be found not onely in one towne or cytie/ But in some whole countrie or prouince/the Tyranny grewe greater and encreased still/ and brought vnder the subiection off one man / all the churches which were in a whole Dioces: wheruppon the charge off a perticuler and as we will call yt a parishe churche/ was shakn off vnder pretence off this great burden off the
ouers

oversight off so many churches: So that they left vnto themselves no more off the trewe office off a Bishop and mynisters then that serued for ther honor / that is / they reserued only so muche / that they might speake to the people / wher / and in what church / and when they wold.

Thus they vsurped all the authority off the Assembly yea ouer the Assembly / ruling them as they listed / choosing and putting out whom they wold / vntill at the last the Assemblies were cleane taken away / and the churches off euery Dioces / had Lordes set ouer them. But ambition which as the flame or fyre / goeth vppwardes still / and cannot be kept with in any bandes / staid not thus in Dioces and small provinces / But ascended vpp to greater / from whence come our Metropolitanes who were called Archbishops (and fyrst begann that Authoritie to be geuen them in theyr name / which in deed they had vsurped before / Then from the greater provinces and Archebishopsricks they came higher / to the rule off all the churches in a whole kingdome / wher vppon they wer called primates. Then the whole church thorough out the world was ruled by a Quadrumvirat / that is by foure / who had the chiefe charge off all the world / and were called Patriarches / vntill at the last Antychrist by thes staires went vpp to the throne off god / and sat hym downe in the muddiest off the church / as Paule had prophesied / and boasted him selfe as god.

1. Thess. 2:

4.

This is the trewe hystorie off the confusion off Ecclesiasticall offices: This was the cradle and the beginning off the Ambition off church men: Thus they grewe forewardes vpp and encreased: wherby iff we perceyue all thinges so be so oure off ordre / that the state off the whole bodie is to be feared by yt / Let vs at the last geue warninge to our Prymar / to our Metropolitanes / and to our Lorde Bishops / that yff they thinke yt a shamefull and an ambitious thinge / and vnbesceming the modesty off the seruant off Christ and off a trewe Pastor / for the pope to take the Authorytye off Generall Counsellor / and to suffe nothing to be done

done nor decreed in them but what he only dothe or alloweth
 that I say/ yff they thinke this shamefull in the pope to doe so
 generall Counsells/ they would not place the peripopes in Con-
 vocations or prouinciall Synodes/ and takinge awaie the liber-
 tie off the Ecclesiasticall Synodes and Assemblies/ rule/ gouer-
 ne/ and apoint all alone by tyranny/ lest they seeme not to haue
 desyred to deliuer the church cleane out off Bondage/ but on-
 ly to chaunge the maister/ and to make it become subiect vnto
 them/ and to haue sought onelie that we should haue no fore-
 raine popes/ not that we should haue none at home / or none
 altogether / and rather to haue abhorred the pope off Rome/
 then the popedome yt selfe.

Let them remember at the last / that they haue as great
 need (if they do ther duties) off the helpe off Deacons as the
 Apostles had: Let them remember that the bodye would bee
 destroyed / yff there were no member in yt but the eye: And
 that church in like manner wherein no man beareth any office
 but the Bishopp: Let them remember that god hath so made
 the bodye / that there is a merueilous necessary vse off the di-
 uers membres ther off: which variety off partes and members
 must needes be preserued/ yff we would haue the bodie whos-
 le/ healthfull and stronge. Let this infinite Ambition and des-
 syre off rule/ and off meddling with every thinge that is in the
 Lord Bishoppes/ be corrected: Let the Consistorie and Assem-
 bly off the Elders being so necessarie and so profitable for all
 the affaires off the church/ be establisshed: wherein they may
 haue indeede / the fyrst place in respect off the worthines off
 ther office / That they leaue the second to the Doctors and
 the thirde to the Elders. For the church perceiue the howe hurt-
 full a thinge yt is / that they should take all vnto them selues
 and can beare yt no longer/ perceiuinge well that the shamfull
 prophanacon off the Sacramentes / the manifold and intol-
 erable abuses off excommunication/ which is the highest Ius-
 tice off the church/ and other innumerable euilles flow and
 springe from no other fountaine then from this pride off
 thes and busy meddling / very hurtfull and dangerous / for
 the

the state off the churche. And thus muche off Ecclesiasticall officers/off whom because I haue spoken more at large/ how they ought to be appointed / for that in the appoyntinge off them Ecclesiasticall discipline dothe in a manner wholie consist/ I will recompense yt with the shorthenes off that part which followeth: which is touching the dewtie off all the Saintes and faithfull.

Under the name off the Saintes are contained all the rest off the churche/ which doe not exercise any publique office or function therein / whose dewtie as in all other societies ys only this/ to suffer them selues willingly to be ruled and gouerned by those/ whom god hath set ouer them wherunto there is ashort / but a notable and pithy exhortacion off the apostle to the Hebreys: wherein he exhorteth them ad by them all other churches / to obedience vnto them who haue the ouersight off the/ that they may gene vp their accõpte of the charge off sowles which they haue taken in hand with ioye and comfort/ and that they maye readilie ad with good courage/ beare for the churches sake / all suche labor / griefs / cares / and sorowes as are ioined vnto ther offices.

Heb. 13. 17

Neither let Magistrates thinke (although in respect off ther ciuill authoritie the churche be subiect to them) that in this behalffe / they are to be exempted from this precept and commandement off the Appostle / who chargeth euery one to be subiect to those who in Lord are set ouer them/ for seing they ought to be carefull as well off the saluacion off the Magistrate as off others/ and that the soule off the magistrate / as well as of the rest/ is committed to theyr charge. They must also as well as the rest submit them selues and be obedient to the iust and lawfull authoritie off the Officers off the churche. For seinge they not onlie rule by the authoritie off Jesus Christ/ but in a māner do represent his person/ seing they rule not as they / them selues list accordinge to ther owne will/ but only accordinge to this word and commandement/ Is it not meete that euen kinges and the highest magistrates should be obedient vnto them? For yt is meet that all the princes and

As

monarches

Monarches off the world shold geue vpp their sceptres and crownes vnto him / whome god had made and appointed the Heyre off his kingdome and Lord off heauen and earthe.

2. Chro. 26

21.

I might alledge heare oute off the histories off all times diuers examples off godlie princes who submitted them selues to the order and gouernment off the church appointed by god. Who althoughe as touching this life they did rule and gouerne / yet they despised not the discipline and correction off the Lord / I might name out off the most auncient historye and holie Chronicles off the Hebrevs / King Azarias who althoughe he proudely and boldly vsurped the priesthood / yet when he was stricken by the Lord with a Leprosy / and was therfore cast out of the temple and seperated from the comon society off men by the highe priest accordinge to the lawe which God had madetherin / He obeyed the priest comandinges / according to Gods word / and letting his sonne rule in his steade passed the rest of his life in solitarines alone by himselfe.

Euseb. 4.
booke off his
eccles. story

Amonges the Christian Emperors / althoughe ther be many worthy examples which now a dayes Princes may see before them to follow / yet those two which the ecclesiasticall story reherseth off Philipp the first Christian Emperor and off Theodosius containe a singuler example aboue the rest off godlie subiection: wheroff the one beinge commanded to absteyne from the Sacramentes vntill he had first professed himselfe to be a penitent (for that he had committed certen faultes) and had made open protestacion off his Religion (for that he was suspected) He willinglie obeyed the Bisshopp or rather the word off god: And both protested openly his griefe and sorrowe for the synnes he had committed / and professed before all the church his faith and Religion.

Theodoris
tus in his 5.
booke off his
ecclesiasti-
call story.

The other that is Theodosius / being not admitted by Ambrose into the church / into the which he would haue come / did likewise so willinglie obeie / that prostratinge hym selfe vpon the grownd and pauement off the temple / in the sight off god and his Angells and all the church / followinge
ge the

Princes ought to mainteine discipline 187

ge the meeknes off David reprehended off Nathan) declared the wūderfull sorowe which he had for his wiked fact and the slaughter committed at Thessalonica by his commanndement rehersing these wordes out off the Psalme. My soule did cleaue vnto the pauement. Therfore all the faithfull and euen the princes and magistrates them selues ought to be subiect to the word off god / and to Ecclesiasticall Discipline: and then is the churche in flourishing estate / when bothe they / who beare rule / do commannd according to gods word and they who be subiectes do willingly obeye.

But the Magistrates haue this proper and peculier to them selues aboue the rest off the faithfull. To set in order and establishe the state off the churche by ther authoritie and to preserue and mainteine it according to godds will being once establisshed Not that they should rule the Ecclesiasticall matters by their authoritie / for this belongeth vnto Christ alone and to hym he hath committed this charge / but for asmuche as the Apostle teacheth / that they are apointed off God / to thend that we may lyue a godlie and a peceable life / and that the Kinges off Israell by the apointment off god had charge to see the execution off all the lawe / they ought to prouide / and see that the seruice off god be establisshed as he hath appointed / and administred by suche as ought to administre the same / and afterwarde preserued in the same simplicitie and sinceritie vndefiled.

In which so worthie an office / Godlie Princes now a daies may choose out of the holie history many paternes to looke vpon and to followe / as David, Salomon, Ezechias, Iosias, Zerubabell, and others / whose labor was famous and notable partly in apointinge the ordre off religion accordinge to the word of god and the voice of the prophetes / partly in restoringe yt againe / after it had bene decreaied. By religion I vnderstā / not only the doctrine which we professe / touching the māner off seruing god / and the obteininge of our saluaciō by his sonne but also the māner of gouerninge the churche / of apointing the

1. Timo. 2.

2.

Deu. 17. 18.

19.

As if

ting the

the Officers theroff/ off correctige and takinge away off offences: which all/ those most noble worthies did trewlie and according to the will off god iudge to belong to the office and dewty off the magistrate.

Whose worthie examples / O most noble Queene Elizabeth, iff as your Maiestie hath well begun/ so you do continue to followe/ I hope surelie/ that for the godlie disposition theroff/ both your honorable nobilitie and many notable and famous men off the Ecclesiasticall degree/ and even the whole Parliamēt wilbe ready to furdere your Graces godlie purpose: which both the scriptures do witnes to haue hapned to Dauid Salomon and other Religious Princes and famous/ (even for Religion and reformacions sake) in the like cause; And we haue also seen to haue hapned vnto your Maiestie not without the deuiue and merueilous prouidence off god at the abolishing off poperie in the beginninge off your raigne. Especially your Highnes right honorable Counsellors/ and chosen by your Maiestie vnto the bearinge off the chiefe offices in your realme/ wyll furdere this noble enterprise who euery one/ will choose vnto him selfe some worthie patterne out off the godlie courtes off those noble Kinges for him to followe: in this behalffe: and some man peraduenture Eliachim / great steward off King Ezechias house. Some other Shaphan Chancellor in Josias time: other the honorable Secretaries off King Salomon: And the rest some other off the godlie officers in Dauids and Salomons courts: fynally all off them choosinge to them selues some suche patterns to followe in all vertue and Religion/ will strine which off them shall be most forward to promote your Graces godlie decrees and purposes.

Seing then that all will be so ready. O most noble Queene synif he and make perfit now at the last with the readie will and consent off all your Highnes subiectes / this heauenlie worke off the seruice and Religio off god which your maiesty hath begunne/ and that not onlie by the example of these exels
lent

lent and famous Kinges / whom I haue set before your eyes /
but also by the example off your Graces most noble father
Henry the viij. off most famous memory / and off the most
godlie prince Edward the vij. your Highnes brother / that in
the same familie wherin the praise off religion and reformatio
on began to florish / yt may be also perfected and finished
by your maiesty. For these are almost the speciall praises off
your Highnes house and progenie / To banishe Idolatry / and
to set vp the trewe seruice off god: wherby / the one / that is to
say the abolishinge off popery / we owe in a great parte to yo
ur highnes most noble father / the other / that is the restorins
ge off trewe religion / first to your Highnes most worthy bro
ther that godlie Prince Edward the vij. and after also to your
maiesty / who as yt is written off the good King Ezechias ope
ned vnto vs againe the dores off the temple of the Lord which
had bene shut ad closed vp before / erected vp his altars agai
ne / which had bene beate downe / and lighted againe the cleere
lampe off the word off the Lord which had bene put out. Wh
ich Princely vertues off your Highnes most worthy house
off your maiesty crowne with restoringe off lawfull discipline
vnto the church / which yet remaineth / Then shall our church
off Englad most worthelie acknowledg to haue receiued hir full
libertie and perfit restoringe againe next after god / only to
that most noble house wheroff your Highnes is: And confesse
to haue founde most trewe in that one famous house off Teda
der hir estate / that worthy prophesie off Esay. Kings shall be
thy foster fathers & Queenes thy Nurces. which I pray God
moue your Graces hart to performe to the honor off his most
holy name / the edifying off this our church off England and
the discharge off your Highnes dewty vnto bothe and last off
all to the longe and prosperous continuance off your maiest
ties reigne ouer vs.

Thus nowe the lawfull and trewe discipline hath bene des
cribed; which government of the church off Christ as off the

As in

Lords

1. King. 10.

Lords house/who so euer diligently and attentiuely consider/
 shall easilie perceiue a merueilous heauely wisdom to shine
 in all the gouernmēt of the same. And so much the more mer-
 veilous then was the gouernment off the house and court off
 Salamon/wheroff mencion is made in the holie history off the
 Kinges/ as he is wiser then Salomon/ who did appoint all
 the ordre and manner off the ordering off it. For wether we
 consider the ordres and degrees off Officers/ or ther orderly
 sitting downe/or the diuers ornamentes and apparell off eue-
 ry one/ according to his diuers estate and degree / we shall
 see / that nothing could be wisely inuented nor disposed with
 Iudgement and reason either for the preservacion off the su-
 re and safe estate off the church/ or for beautifyinge and ad-
 orninge the estimation off the same/ which is wanting in this
 gouernment. For as touching the Officers / what necessary
 office is omitted and neglected? or what office needles and
 vnecessary is appointed? or what can be named more see-
 mely and orderly then this appointinge off the offices? That
 those functions ceasinge which serued but for a tyme / and
 were vsed extraordinarily in the first yeeres off the raigne off
 our Sauour Christ for the establishing off his Kingdome.

Ordinary and perpetuall offices should be appoynted
 in two sortes / wheroff the first is suche wheras euery man
 hath his seuerall charge. The other / where many haue
 but one and the same charge which they execute by common
 counsell and Authoritie. Wheroff againe the first sort consis-
 steth in 4. kindes/of Bishoppes (which expound and teach Re-
 ligion and the seruice off god/that is Pastors ad Doctors) and
 as many Deacons, (that is to say / Deacons & Elders / so cal-
 led figuratiuely by names which are more generall. Off wh-
 om some do wathe ouer the life and conuersatiō off all the chur-
 che/ And the other are carefull to helpe the necessities off wy-
 dowes/ straungers / sick folk / and generallie off all the poore:
 so that both all the house is sufficiently provided for / as well
 touching the purity off faith and doctrine / as the honestie
 and

and integritie off life and manners/and also the neede and necessitie off every one particularly not neglected.

Then / the consistory or the Assembly off Elders which consisteth of the three first and chiefe Officers off the church/ Pastors, Doctors, & Elders, have the chiefe care and charge off this commō wealthe: to see that no office want his officer/ and how faithfullie every one beareth hi selfe in doinge off his office/ regarding all with one eye/ how offences may be avoided/ and how they may be remedied when they do arise/ As for the placinge off every one in his degree how honest and orderly ys it: whereas all do generally reverence and respect the Assembly/ for their Authority: And every one knoweth his place and degree/ and listeth not him selfe/ above his callinge: But the Deacons sitting downe in the lowest Rōume/ give place vnto the Bishoppes/ who sitting as Stevards off the Lords house at the higher ende off the table / enuie not other officers to sit together with them. And the Stewards also do so know them selues to beare the same office / that notwithstanding the Pastors go before / and the Doctors follow after: After whom next be the Elders/ and in the last place the Deacons/ sitting notwithstandinge at the Officers table.

As for every mans garments and apparell/ howe seemely are they/ how meet for ther callinges/ and how precious and excellent: The common Aiaie off them all / is a certen godlie and holie knowledge and profession off Religion/ and an vndefiled life and cōuersacion: wherwith being clothed/ as with those white garmentes which Saint Iohn mencioneth in his reuelacion they need no cloth off gold our suche like costly apparell to set them out with all. Yet besides this common Aiaie/ every one carrieth the proper tokens and badges off his office: For the Bishoppes as the Kinges stewards in steade off ther staves/ haue sounde knowledge of the scriptures/ besides which the Pastors haue also that mouinge and percinge speeche/ wherby they haue bothe power and authoritie to strengthen
and

H. 12. 22.

and to terreste / to comfort and to cast downe againe / as the Keye off openinge and shutting / which Eliachim / great steward off kinge Ezechias house / is described to beare vpon his shoulder.

As for the rest off the Deacons their seuerall signes and markes / are Diligence & Symplicitie: Which so merueilous gouernment off the howse off God / apointed by the most diuine and heauenly wisdom / seing it passeth above measure the ordre off Salomons house with the loue wheroff the Queene off Saba was Ravisht / the God off all mercy graunt / that yt may muche more ravishe our most noble Queene and hir right honorable Counsellors with the love theroff then the other did the Queene off the Sowthe and hir Courtiers. For then shall we bee all most happy who liue in the church as in the court off Christ our trewe Salomon when we may allwaies stand in his presence before him / and heare him speake being the wisdom off his father: Then shall we confesse that king Salomon doth reigne in deede / and that all thinges are trewe which the Prophetes prophesied touching his kingdom / when we see the church in this ordre / when we see the Ministers and officers theroff thus araised and apointed. For althoughe as we saie / the court is wher the king is / So also the church is wher as Christ is present: And althoughe this be the cheifest end most principall / To heare the voice and wisdom off Salomon / yet it is not possible / that he should tary any longe tyme in a place / that he appoint not and set in ordre his Court according to his heauenlie wisdom.

It may be that in time of his progresse / where he solourneth but for a short tyme being ready by and by to depart againe / that this whole ordre and gouernment off his court cannot so well be seene and appeere: but it cannot be: that wher he is purposed to dwell / and where he hath chosen a certain place to abyde and continewe in / that he set not all thinges in ordre according to his wisdom / meetest both for his state and maiestie and for the perpetuall off his reigne. For which cause I am the more a fraid / lest that he be come into England / as
into

into some castle in the waie off his progresse for a small tyme vnles this confusion and disordre which cōmonly followeth progresse be taken awaye / and a certeine and sure ordre off gouerninge the church be establisshed: for I cannot fullie reioyce in the state off our church / vntill that I see both for religion sownde faith and doctrine in Christ / and for discipline / a commely and meet order off gouerninge the church / which Saint paul reioised to see in the church off the Colossians. For the stable and perpetuall state and condition off the church standeth vpon these 4 pillars.

Wherefore I most humbly pray and beseech all men that haue any care to preserue and keepe the kingdome off Christ amonges vs / to deliuer the trow seruice and worshipp off God to our posteritie / that to their power every one would seeke for this lawfull discipline off the church which I haue described and bothe all seeke to furder yt with their good will and prayers / and especially the ministers by preaching and the Magistrates by authoritie. As for me I bynd my selfe as it were by this Obligation to god and to the church / that my labor and diligenc shall neuer be wanting in any thing that may helpe and furder by any meanes this reformation / which our Eyes desell and our soules pyne away with so long looking and waiting for / which yff I may once see / I shall thinke that parte off any life the happiest / wherein so great a benefit shall comme vnto the church: but Iff I shall neuer see yt with mine eyes / yet I am glad / that I haue seene the forme and paterne off it already in my mind and left it to those that shall come after: and so by the example off David and Ezechiel / whose condicion was not onely in this behalfe / and by the testimony off my consciēce / that I haue discharged my duty to my God / and to our church: I will rest and comfort my selfe herewithall / in the want off that which with so great desyer I haue longed for.

To God along be honor & glorye.

Bb

Certeine

**Certaine faulces which might stay the reader cor-
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